A CATECHISME OR, The Grounds and Principles of Christian Religion, set forth by way of Question and Answer.

Wherein the summe of the Doctrine of Religion is compriſed, familiarly opened, and clearly confirmed from the Holy Scriptures.

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Hold faſt the form of ſound words which thou haſt heard of me in faith and love, which is in Chriſt Jeſus. 2 Tim. 1. 13.
When for the time ye ought to be Teachers, ye have need that one teach you again the firſt principles of the Oracles of God, and are become ſuch as have need of Milke, and not of ſtrong meat. Heb. 5. 12.

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TO THE CHRISTIAN READER.

THe publique Catechizing of Children by way of familiar Dialogue in ſhort and plaine Queſtions & Anſwers, though it be ſcrupled by ſome, as if it wanted Scripture warrant: yet ſuch as acknowledge children to be members of Chriſts Kingdome and Church, (as all but Anti-pædobaptiſts doe) *Mar.* 10. 14. they cannot deny, that (being members of Chriſts houſe) the Stewards of his houſe muſt (in faithfulneſſe to Chriſt, and them) diſpence a portion of Spirituall food to them in due ſeaſon, *Luke* 12.42. And evident it is by daily experience

that long Diſcourſes (Sermon-wiſe) runne over Childrens heads (like water over a Mill, that grinds no meale at all) and paſſe their capacity. No way of inſtruction is ſo proper for them, as that which the Prophet deſcribeth as moſt ſuitable to the underſtanding of children, line upon line, here a little and there a little (*Iſai* 28.9, 10.) which can no way ſo conveniently be diſpenſed, as in briefe and familiar queſtions and anſwers put into their mouthes.

But as this way of ſhort and familiar catechizing is the fitteſt portion of young childrens bread: ſo there is a larger Doctrine of Catechiſme, containing the whole body of Divinity, which being ſolidly compacted together, and evidently confirmed from Scripture light, and familiarly delivered to the apprehenſions of Gods people, it will be a ſeaſonable portion for children of riper age: not only for their further building up in the faith and obedience of the doctrine of the Goſpel: but alſo for their eſtabliſhment in the truth, that they

they be not pluckt away with the error of the wicked. Hence *Luther* had his *major* as well as his *minor Catechiſmus*: and *Beza* his larger confeſſion of the Faith as well as his ſhorter. Yea the Apoſtle *Paul* (whoſe example was now precedentiall, as being indeed Authenticall and binding to imitation) he committed to *Timothy* a platform of ſound and wholſome words, in Faith and love: which he commanded and charged him, not onely to hold faſt himſelf, 2 *Tim.* 1. 13. but likewiſe to commit the ſame to faithfull men, who might be able to teach others alſo, 2 *Tim.* 2. 2. This charge, as it then was (and alwaies will be) weighty, and ſeaſonable: So never more important and neceſſary, then in this capritious and faſtidious age, when men will nor ſuffer wholſome doctrine, but having itching eares and wits, doe turn away their hearts from the truth, and are given up to ſuch empty and windy notions, wherein it is hard to judge whether Arrogancy or ignorance be the more predominant:

minent : arrogance of higher attainements in Chriſt, or ignorance of the true Chriſt, and of life in him.

Now for caſting in ſome helpe, (by the grace of Chriſt) to prevent the ſpreading of ſuch a gangrene of vanity and apoſtacy; and to eſtabliſh the people of God in the truth of the Doctrine which is according to godlineſſe: Our reverend brother (according to the precious Talent of wiſdom, and ſound judgement given unto him, &c. out of his faithfull love to the flock of Chriſt) he hath compiled this enſuing platform of wholſome Doctrine, in way of a larger Catechiſme: wherein you ſhall finde the ſumme of the Doctrine of Chriſtian Religion, with pithy ſolidity and orderly dexterity digeſted together; and with clear evidence of truth confirmed from the holy Scriptures: and both with ſuch familiar plainneſſe of ſavory language, as (by the bleſſing of Chriſt) the ſimple-honeſt-hearted Reader may be informed and eſtabliſhed in the higheſt truths, and the moſt intel-

intelligent may be refreſhed and comforted, in reviſing and recounting the treaſures of wiſdome and knowledge which they have received and embraced, and the grounds upon which they have believed; aud all may be led on in the conſtant profeſſion and practice of the faith and love which is in Chriſt Jeſus.

So we commend this enſuing Treatiſe to the diligent peruſall of the Chriſtian Reader; and both it and thee to the rich bleſſing of the grace of Chriſt, and reſt

Thine to ſerve in the faith and love of the Goſpel,

JOHN COTTON.

JOHN WILSON.

THE Grounds and Principles of Christian Religion.

CHAP. 1. Of Catechizing as an Introduction to that which followeth.

Quest.

Hat is Catechizing?

Ans. An instructing of the people in the grounds, or principles, or fundamentall points of Religion.

Q. *How are these Catechisticall, and fundamentall points called in the holy Scripture?*

A. They are called the foundation [a], the first principles of the Oracles of God [b], the beginning of the doctrine of Christ, [c] the entrance into Gods word, [d] milke for babes, [e] and the form of wholsom words [f]. [a] *Heb.* 6.2. [b] *Heb.* 5. 12. [c] *Heb.* 6.1. [d] *Ps.* 119.130. [e] *Heb.* 5.12,13.1 *Cor.* 3.1,2. [f] 2 *Tim.* 1.13.

Q. *How may the warrantableneſſe of this kind of teaching appeare?*

A. Both by expreſſe teſtimony of Scripture *g*, and becauſe Catechiſing is nothing elſe but the drawing of the doctrine of Religion into briefe ſummes; and this hath plentifull warrant in the word *h*. [g] *Heb.*5.12,23. & 6.1,2. 1 *Cor.*3.1, 2. [h] *Eccleſ.*12.13. *Deut.*4.13. *Matth.*22.37,38, 39,40. 2 *Tim.*1.13. *Mat.*6.9.

Q. What need is there of this kind of teaching?

A. The doctrine of Catechiſme being milke for babes, and the laying of the foundation, there cannot but be great need thereof; for all men know the foundation muſt be layd afore there can be any building; and babes muſt have milke afore they be fed with ſtronger meat.

Q. What is the benefit of catechiſing?

A. It is a means of well grounded knowledge, *i* and of profiting by Sermons; the want whereof being an hinderance that men cannot profit by other higher points of doctrine *k*. [i] *Pſa.*119. 130. [k] *Heb.*5.12,13.

Q. What elſe may be the benefit thereof?

A. It is a means to prevent apoſtaſie *l* and the infection of errour, which they that are ignorant and unſtable are apt to be ſeduced withall *m*. [l] *Prov.*22.6. [m] 2 *Pet.*2.14. & 3.16.

Q. Doe *you then think that the doctrine of catechiſme is wholſome and uſefull to the ſoules of Gods people?*

A. As common and ordinary meats are moſt wholſome to the body, more then curious and dainty

dainty diſhes: ſo the doctrine of Catechiſme is ſpecially wholſome to the ſoule, and therefore is expreſly called the form of wholſome words *n*. [n] 2 *Tim*.1.13.

Q. How ſhould the doctrine of catechiſme be handled?

A. Briefly, many things being contracted into narrow ſummes, for the helping of memory *o*, and yet plainly *p*, as may be for the underſtanding of the ſimple. [o] *Eccleſ*.12.13. *Heb*.8.1. *Deut*.4.13. *Matth*.22.40. & 6 9,10. *&c*. [p] *Heb*.5.12. 1 *Cor*.3.2. *Mar*.4.33. 1 *Cor*.14.19.

Q. What are we to think of that uſuall way of catechizing by queſtions and anſwers?

A. This way of teaching hath plentifull warrant in the Scriptures *q*, and is ſuitable to the notation, and ſignifitation of the word *Catechiſing*, which is taken from that returne or anſwer which is given in an Eccho *q*. *Luke* 2.47. *Act*.2,38. 1 *Pet*.3.15.

Q. Who are to be catechiſed?

A. All that have need thereof, as being not well inſtructed in theſe points; and therefore little children r are to be catechiſed as ſoon as they ſhall be able to learn, and others alſo that are ignorant *ſ* or children in underſtanding. [r] *Prov*.22.6. *Deut*.4 9,10. *Pſa*.78.5,6. & 34.11. *Mat*.21.15,16. *Luke* 2.47. *Eph*.6.4. [†] *Heb*.5.12, 13 1 *Cor*.3.1,2.

Q. But is it not a ſhame for perſons of yeers to be catechiſed?

A. It is a ſhame, and juſtly reproveable as a ſinne, when perſons grown to yeeres are ſo ignorant as to have need to be catechiſed. *Heb.*5. 5. 12,13. 1 Cor. 15. 34.

Q. But how if they be not willing to be catechiſed?

A. It is much more a ſinne and ſhame, if being ignorant they refuſe to have their ignorance holpen by being inſtructed, *Pſal.* 58. 5. *Prov.* 1. 7, 22. & 13. 18. & 15. 32.

Q. But is it not indeed a reproach and ſhame unto a man to be catechiſed?

A. It is ſo farre from being a ſhame, that indeed it is the duty of all to be willing to learn *u*, and therefore not a ſhame unto any; but the commendation of every one that is ſo willing *x*

u *Prov.* 4 13. & 8. 32, 33. & 23 12, 23. *x* *Prov.* 1. 5. & 10. 17. & 12. 1. *Iob* 34. 32. *Act.* 18. 26.

Chap. 2. Of the holy Scriptures.

Q. YOu have ſhewed that to be inſtructed in the principles of Religion, is both warrantable, needfull, and profitable; tell likewiſe whence we muſt take direction for attaining wel-grounded knowledge in theſe principles, and all other points of Religion?

A. Out of thoſe ſacred books or writings, which are called the holy Scriptures.

Q. Hath the word and will of God alwaies been ſet down in writing?

A. No: *Moſes* was the firſt Penman of holy Scripture,

Scripture, who lived not till above two thousand yeeres after the creation.

Q. *How was the will of God made known to his people in those times afore the Scriptures were written?*

A. By divers and sundry meanes *a*, as by visions *b*, by dreames *c*, by visible signes *d*, and by audible voyce *e*. [a] *Heb.* 1.1. [b] *Num.* 12.6,8. [c] *Iob* 33.14,15. *Gen.*40.8. [d] *Gen.*32.24. *Exod.*13.21. [e] *Gen.* 22.15. *Exod.*20.2.

Q. *Why did God afterward cause his will to be set down in writing?*

A. That it might be the better preserved *f*, that it might be conveyed to posterity *g*, and that it might be an infallible standard to try all doctrines by *h*. [f] *Is.*30.8. [g] *Deut.*31.9. *Psa.* 102.18 [h] *Isa.*8.20. 2 *Pet.* 1.19.

Q. *What are the books of holy Scriptures?*

A. The bookes of the Old Testament *i* as they are expressed in our Bibles. [i] 2 *Cor.* 3. 14.

Q. *Why are these writings called holy?*

A. They are called holy *k* because they have an holy Authour, which is God *l*, were written by Pen-men who were holy men *m*, and because the doctrine which is conteined in them is all for the promoting of holinesse in us *n*. [k] 2 *Tim.*3.15. *Rom.*1.2. [l] *Act.*1.16. & 4. 25. [m] *Luke* 13.28. 2 *Pet.*1.21. [n] *Tit.*1.1. 1 *Tim.* 6.3. 2 *Tim.*3.17.

Q. *How*

Q. How may it be proved that theſe Bookes are indeed the word of God?

A. Becauſe it is ſaid they were given by inſpiration of God *o*, and that the Penmen of them ſpake as they were moved, or acted by the holy Ghoſt *p*. o 2 *Tim.* 3. 16. p 2 *Pet.* 1. 21.

Q. How elſe? b

A. By the wonderfull efficacy of them, as in other things, ſo in this, that they enter into the heart, for conviction, and humiliation *q*, and are mighty through God to convert and comfort the ſoule *r*. q *Heb.* 4. 12. 1 *Cor.* 14. 25. 2 *Cor.* 10. 4, 5. r *Pſal.* 19. 8, *&c.* & 119 93, 103.

Q. How elſe may it be proved that the Scriptures are the word of God?

A. Becauſe they muſt either be the word of God, and have him for the Author of them, or elſe ſome creature muſt be the author of them; which latter is not poſſible.

Q. It is true indeed, if no creature be the author of them, then God the creator muſt; but why may not ſome creature be their author?

A. A good creature, Angel or man, could never be ſo impious, preſumptuous, and blaſphemous, as to father his own doings upon God, falſly making him the Author of them; and a wicked creature would never ſhew ſuch care and zeale for the glory of God, ſuch diſlike and deteſtation of all kind of ſinne, as the book of the Scriptures doth.

Q. What

Q. What particular uses are the Scriptures profitable for?

A. For the teaching of true doctrine, and convincing the contrary, for correction or reformation of errors in life, and for instructing unto good duties, 2 *Tim.*3.16.

Q. Are the Scriptures a compleat and sufficient rule of direction for all points of faith and life?

A. Yea; for they were written for that very end, that we might believe on Christ Jesus, and believing have eternall life through his name *s*: and they are able to make one wise unto salvation through the faith which is in Christ Jesus *t*

s *Iohn* 20.31. *t* 2 *Tim.*3.15.

Q. How else may this sufficiency and perfection of the Scriptures appeare?

A. It may appeare also by this, in that by the Scriptures, the man of God, who needs more abilities then other men, may be perfect, and throughly furnished unto all good works *u*; and because it is a cursed thing to adde any thing thereto *w*.

u 2 *Tim.* 3. 17. *w* *Gal.*1.8,9. *Revel.* 22.18.

Q. Doth the knowledge of the Scriptures belong unto all, or onely to the Learned?

A. Not onely Magistrates *x* and Ministers *y*, but every housholder *z*, yea simple people *a*; yea women *b*, young men *c*, and children *d*, ought to be acquainted with the Scriptures; and therefore the knowledge of them doth belong unto

all ſorts of people. [x] *Deut.*17.18,19. *Ioſh.*1.8. [y] 2 *Tim* 3.17.1 *Tim.*4.13. [z] *Deut.*6.7. [a] *Pſ.*19.7. & *Prov.*1.4. [b] *Acts* 18.26. 2 *Ioh.*1. [c] *Pſa.*119.9. [d] 2 *Tim.*3.15

Chap. 3. *Of God.*

Q. *You have ſhewed that the meanes of well grounded knowledge is the holy Scripture; tell me now what it is that the Scriptures doe eſpecially teach us?*

A. They teach us eſpecially the ſaving knowledge of God, and of Jeſus Chriſt. [a] *Iohn* 17.3. *Col.*2.2,3.

Q. *How may it be proved that there is a God?*

A. The Scriptures doe abundantly, and plainly teſtifie it *b*; and the creation of the world doth ſhew it *c*. [b] *Exod.* 20.3. *Iſa.*42.8. *Heb.* 11.5. *Iohn* 17.3. [c] *Rom.*1.20. *Pſal.* 9.1. *Iob* 12.7,8,*&c.*

Q. *How doth the creation of the world ſhew that there is a God?*

A. Even as a faire and ſumptuous building doth ſhew that ſome body was the maker of it, ſo this great world doth ſhew there was a maker of it which is God. *Heb.* 3.4.

Q. *But why might not the world be without beginning and have its being of it ſelfe?*

A. Becauſe then the world ſhould be God, for that which hath its being of its ſelf, and is without beginning, is God.

Q. How

Q. How elſe may it be proved that there is a God?

A. The ſucceſſion of day, and night, and other ſeaſons with the ſuſtentation, and ordering of the Creatures and the motions of them, doth plainly witneſſe that there is a God. *Pſal.* 19. 2. 3. *Acts.* 14. 17. *Amos.* 4 13. & 5 8.

Q. How may this be expreſſed in ſome familiar compariſon.

A. When a ſhip is ſeene at Sea with her Sayles ſpread, and her paſſage rightly guided unto the harbour, it appeareth thereby, that there were men that guided the ſame; for if there were no men, there would never be any ſhips upon the Sea: Even ſo the preſervation of the great ſhip of the world, and the guidance of its motions, doth evidently ſhew, that there is a God by whom the ſame is preſerved, and guided.

Q. What elſe may be a further proofe that there is a God?

A. That there is a God is manifeſtly declared by the ſtrange and wonderfull plagues and judgments, that ſometimes are inflicted upon notorious ſinners upon earth. *Exod.* 8. 19. & 9. 16. *Pſal.* 9. 16. & 58. 10. 11: & 79 10.

Q. What may be thought of thoſe accuſations, and terrors of conſcience, that ſometimes are found in men, upon the committing of haynous ſins, though knowne to no man living, but to the ſinner himſelfe?

A, This

A. This also is another testimony that there is a God, before whose judgment seate a man must answer for his deedes; for otherwise why should a man be afraid where no feare is? *Rom.* 2.15. *Isa.* 33.14. *Psal.* 14.5. & 53.5.

Q. How many Gods are there?

A. No more but one. *Deut* 4.39, & 6.4. *Isa* 44.6 8. & 45.5.18. 1 *Cor* 8.4.6. *Eph.* 4.6.

Q. Why may there not be more Gods then one?

A. Because that is contrary to the nature of God which is to be infinite, and everlasting, that is the first, and the last; now there cannot be many infinites, nor many firsts and lasts, but one only.

Q. How else doth the nature of God shew that there can be no more but one God?

A. It is the nature of God to have his being of himselfe, and so give being to whatsoever else hath being, for so much is signified by the word *Jehovah*. *Exod.* 3.14. & 6.3. & 15.3.

Q. And how doth this prove that there can be no more but one God?

A. Because if there were many Gods, then either they must one give being to the other, or each one have his being of himself, both which are utterly impossible.

Q. Why might not one of them give being to the other?

A. Because then that other could not bee God, as not having his being of himselfe.

Q. And

Q. And why might they not be many Gods, each one having his God-head of himselfe?

A. Because then none of them could be God, as not giving being to all others which had being.

Q. Though there be but one God, yet is there not more persons, or subsistences in the Godhead then one?

A. Yes; the Scriptures doe apparently witnesse that in the unity of the divine essence, there is a plurality of the divine persons. *Gen.* 1. 26. & 3. 22. & 11. 7. *Isai.* 6. 8. & 48. 22, 23.

Q. How many are the Persons in the Godhead?

A. They are three, the Father, the Son, and the Holy-Ghost, *Math.* 3. 16, 17. & 28. 19. *Joh.* 14. 16, 17. & 15. 26. 2 *Cor.* 13, 14. *Gal.* 4. 6. 1 *Joh.* 5. 7.

Q. Whether are these three, the Father, the Son, and the Holy-Ghost severall, and distinct Persons, or onely severall names, and titles of one, and the same person.

A. The Father is not the Sonne but another person; [a] the Son is not the Father, but another; [b] and the Holy Ghost is neither the Father nor the Son, but another; [c] and therefore they are each distinct from other as severall, and distinct Persons. [a] *Joh.* 5. 32. & 8. 16, 17, 18. [b] *Joh.* 1. 1. 1 *Joh.* 2. 1. *Phil.* 2. 6. [c] *Joh.* 14. 16. & 15. 26. *Is.* 48. 16.

Q. What are the personall properties, whereby each is distinguished from other?

A. The

A. The property of the Father is to beget the Son [b], the property of the Son to be begotten of the Father [c], the property of the Holy Ghoſt to proceed from the Father and the Son [f], who is therefore called the ſpirit of the Father [g], and of the Son [h], *d Pſ.* 2. 7. *Ioh.* 3. 16. *e Ioh.* 1. 18. *Heb.* 1. 13. *f Ioh.* 15. 16. *g Matth.* 10. 20. *h Gal.* 4. 6. *Rom.* 8. 9.

Q. Are every one of theſe perſons God?

A. Yea: Of the Father there is leſſe queſtion, and the Scriptures doe witneſſe that the Son is God [i], and alſo that the Holy Ghoſt is God [k], *i Col.* 2 9. *Iſa.* 9. 9. *Joh.* 1. 1 *Rom.* 9. 5. *Prov.* 8. 22. *&c. Joh.* 17. 5. *Col.* 1. 16. *k Acts* 5. 3. 4. & 28. 25. with *Iſ.* 6. 9. 1 *Cor.* 6. 19. with 2 *Cor.* 6. 16. *Ioh.* 33. 4. 1 *Cor.* 2. 10.

Q. You have ſhewed that there is a God, and and onely one God, and three perſons; tell me now what God is?

A. God is ſo infinite, and incomprehenſible, that no creature is able fully to comprehend or know him. *Exod.* 33. 20. 23. *Ioh.* 26. 14. & 11. 7, 8, 9. 1 *Tim.* 6. 16.

Q. How then may we conceive of him?

A. As he hath revealed himſelfe to us [l], in his back parts [m], which are his divine attributes [n], and by his workes [o], *l Deut.* 29. 29. *m Exod.* 33. 23. *n Exod.* 34. 6, 7. *o Pſal.* 19. 1. & 8. 1. *Job.* 36. 24. *&c.* & 37. 1. 2. *&c.*

Q. What are thoſe Attributes or back parts of God?

A. Wiſ-

A. Wisdome *p* Power, *q* Goodnesse *r*, Truth *s*, Justice *t*, Mercy *u*, and the like, in all which he is infinite *w*, and everlasting *x*. *p Job.* 12. 13. *Rom.* 11. 33. & 16. 27. *q Gen.* 17. 1. & 18. 14. *Matth.* 19. 26. *Psal.* 115. 3. *r Matth.* 19. 17. *Psal.* 119. 68. *s Psal.* 108. 4. *Rom.* 3, 4. *Tit.* 1. 2. *t Psal.* 92. last. *Zeph.* 3. 5. *Rom.* 9. 14. *Job.* 8. 3. & 34. 10. & 36. 23. *u Psal.* 103. 11. *Jam.* 5. 11. *w* 1 *Kings* 8. 27. *Isa.* 66. 1. *Ier.* 23. 24. *Psal.* 139. 7, *&c.* *x Ps.* 90. 2. *&* 93. 3. *&* 102. 26, 27.

Q. *What are the works of God?*

A. They are three, Decree, Creation, and Providence.

Chap. 4. *Of Gods Decree.*

Q. *What is Gods Decree?*

A. That whereby he hath before determined and decreed with himselfe whatsoever shall come to passe.

Q. *Doe you say that Gods decree reacheth to all things whatsoever cometh to passe in time?*

A. Yea all things whatsoever have been, are, or that shall be hereafter, were before decreed, and determined by God. *Eph.* 1. 11. *Act.* 15. 18.

Q. *What are some of the principall things that are so decreed?*

A. Things that are most casuall *a* things that are most freely done by the creature, *b* and things wherein the creature commits abundance of sin *c*, a *Exod.* 21. 13. *Prov.* 16. 33. b *Prov.* 21. 1. *Ps.* 33. 15. c *Act.* 2. 28. & 4. 28.

Q. *What*

Q. *What elſe?*

A. Such things as ſeeme ſmall and little [d], as alſo great, and ſpeciall events. [d] *Matth.* 20. 29. 30

Q. *What are ſome of thoſe great and ſpeciall events that are decreed by the Lord?*

A. The comming and death of Chriſt, and all the workes of his mediatorſhip [e], the ſalvation of the Godly [f], the damnation of the wicked [g], the day of every mans particular death [h] and the day of the generall judgement [i]. [e] 1 *Pet.* 1. 20. *Rev.* 13. 18. [f] *Epheſ.* 1. 4. 2 *Tim.* 1. 9. 1 *Theſ.* 5. 9. [g] *Iud.* 4. *Rom.* 9. 22. [h] *Job.* 14. 5. 14. [i] *Act.* 17. 31.

Q. *When were all theſe things decreed by God?*

A. Before the world was created, even from everlaſting, 1 *Cor.* 2. 7. *Eph.* 1. 4. & 3. 11. 1 *Pet.* 1. 20. 2 *Tim.* 1. 9.

Q. *What was the cauſe of Gods decrees?*

A. The cauſe that moved him to decree was nothing foreſeene in the creature, but his owne will, and good pleaſure. *Rom.* 9. 11. 18. *Matth.* 11. 25. 26.

But ſith ſome are appointed by the decree of God to damnation, if his will be the cauſe of that decree, how is that juſt?

Yea, it is moſt juſt and righteous notwithſtanding. *Rom.* 13, 14.

Q. *How may that appeare.*

A. Becauſe the will of God is the rule of all righteouſneſſe [k], and becauſe the Lord hath abſolute

ſolute power over all creatures, as the Potter hath power over his clay *l*. [k] *Eph.* 1.11. *Pſal.* 115. 3. & 135.6. *l Rom.* 9.19,20.

Q. *How elſe may the juſtice of the Lord in his decrees appeare?*

A. Becauſe what ever be the Lords decree, there is no man actually condemned till he be firſt defiled with ſinne. *Rom.* 3.9,19. & 2.6,9. *Geneſ.* 4.7.

Q. *VVhether is the decree of God certaine, and immutable, or ſuch as may be changed, and not take effect?*

A. It is altogether unchangeable, and ſhall ſurely be accompliſhed, *Pſal.* 33.11. & 135.6. *Iſa.* 46.10. & 14.27. *Rom.* 9.11.

Q. *If the decree of God be unchangeable, then what needs man to be carefull in the uſe of means for his owne good?*

A. Yes, the meanes muſt be uſed notwithſtanding God decree; and that partly becauſe the meanes are appointed, and decreed of God as well as the end *m*; and partly becauſe the revealed will and command of God is our rule, and not his ſecret decree *n*. [m] *Acts* 27.24. *Eph.* 1.4. 2 *Theſ.* 2.13. *Deut.* 29.29.

Q. *Do you think then that Gods decree doth not excuſe men from blame in the ſinnes which they do commit.*

A. It doth not excuſe them at all *o*, and the reaſon is becauſe the decree of God infuſeth no corruption

Corruption into the hearts of men, nor co
ſtraineth them to ſinne againſt their will, b
they ſinne moſt freely, and willing of their ow
accord. o *Luk.* 22.22. *Mat.*18. 7.

Q. *Is the decree of God ſecret within himſelfe*
revealed and made knowne?

A. It is ſecret within himſelfe, till himſelf
do reveale it, and therefore further then ſo it i
not to be ſearched into. *Rom.*11.33. 34 1 *Cor.* 2
16. *Deut.* 29. 29.

Q. *How doth God reveale his decree?*

A. Partly by his word, wherein this doctrin
is plainly, and plentifully taught *p*, and partl
by the execution and accompliſhment of thing
in time. p *Rom.* 9. 11, *&c. Eph.* 1. 4, 5, 11. *Mat*
25. 34, 41, *Luk.* 10 20.

Q. *How doth the execution or accompliſhment o*
things reveale Gods decree?

A. Yea very clearely, becauſe nothing wa
decreed but he executes the ſame in time; and
whatſoever is brought to paſſe in time was deter-
mined and decreed afore: *Epheſ.* 1. 11. *Pſal.* 135. 6.
Iſa. 46. 10.

Q. *How many wayes may the decree of God be*
conſidered?

A. As reſpecting all the creatures in generall,
or as it reſpects the reaſonable Creatures, Angels
and men, in ſpeciall.

Q. *What are the parts of Gods decree as it reſpect-*
eth man?

A. Election

A. Election and reprobation.

Q. *What is Election?*

A. It is the decree of God or his predeſtination *q* whereby of his owne free love *r* and good pleaſure *s* he hath from everlaſting *t* appointed and choſen ſome certaine men *u* to the obtaining of grace *w*, *and* Salvation *x* by Chriſt *y*, for the praiſe of his glorious grace *z*, *q Eph.* 1. 5. 11. *Rom.* 8. 29. *r Rom.* 9. 3. *Jer.* 31. 3. *s Eph.* 1. 5. *Rom.* 9. 15. 2 *Tim.* 1. 9. *t Eph.* 1. 4. *Jer.* 31. 3. *u* 2 *Tim.* 2. 19. *Act.* 13. 48. *w Eph.* 11. 5. *Rom.* 8. 29. *x* 1 *Theſ.* 5. 9. *Rom.* 9. 23 *y Epheſ.* 1, 3, 4. *Joh.* 17. 2. *z Epheſ.* 1. 6. *Rom.* 9. 23.

Q. *And what is reprobation?*

A. It is the decree of God wherby of his meere will and good pleaſure *a* ſome certaine men *b* are not elected and ordained to life *c*, but on the on the contrary are appointed to deſtruction or damnation *d* to be inflicted upon them for their ſinne *e*, to the praiſe of Gods glorious juſtice *f*, *a Rom.* 9. 11, 15, 18, 21. *b Jude.* 4. *c Mat.* 7. 23. *Rev.* 13. 8. & 17. 8. *d Jude.* 4. *Rom.* 9. 21, 22. *e Rom.* 3. 9, 19. *f* 9. 17, 22.

Chap. 5. Of Creation.

Q. *Had this world a beginning by Creation, or was it from everlaſting?*

A. The ſcripture in many places, and ſpecial in the firſt of Gen. doth declare that the World was not from everlaſting, but had a beginning by the Lords creating of it, *Heb.* 11. 3. *Rev.* 4. 11.

Prov. 8. 22. *&c. Pſ.* 90. 2. *Eph.* 1. 4.

Q. *Who was it that created the world?*

A. God that is without beginning, and hath his being of himſelfe, he it was who gave beginning, and being to the world. *Gen.* 1. 1. *Act.* 17. 24. *Iſay.* 40. 28. & 44. 24.

Q. *Whether was this the worke of the Father, or of the Sonne, or of the Holyghoſt?*

A. Of every perſon in the trinity; not of the father onely but alſo of the ſonne *a*, and of the Holyghoſt *b*. *a Ioh.* 1. 3. 10. *Col.* 1. 16. *b Iob* 26. 13 and 33. 4.

Q. *What are the things that are created?*

A. All things without exception, that have a being, except God onely who did create them, *Act.* 4. 24. & 17. 24. & 14, 15. *Gen.* 2. 1. *Rev.* 4. 11.

Q. *Doe you meane that the third heaven was alſo created by God?*

A. Yes, for that heaven is ſaid to be a city whoſe builder, & maker is God, *Heb.* 11. 10. 16.

Q. *But what thinke you of the Angels, were they alſo created by* God?

A. Angels are the cheife of thoſe inviſible things, thoſe thrones and Dominions, Principalities, and powers, which are expreſſely mentioned to have been created by the Lord. *Col.* 1. 16.

Q. *Wherewith did God make the world?*

A. Though men muſt have tooles, and inſtruments, and ſometimes more hands then their owne

owne for the effecting of works; yet when the Lord made the world, with him it was not ſo.

Q. *How then or wherewith did he make it?*

A. He made it himſelfe alone *c*, and without any other meanes but onely by his word *d*. *e Iſa.* 44. 25. *Iob.* 9. 8. *d Gen.* 1. 3. *pſal.* 33. 6. 9. and 148. 5. *Heb.* 11. 3.

Q. *Whereof or of what materials did he create the world?*

A. Not of any præexiſtent matter, but of nothing *Heb.* 11. 3. *Rom.* 4. 17.

Q. *How do you meane when you ſay that all things are made of nothing? for the body of Adam was made of the duſt of the ground, and fiſhes of the waters, and therefore it may ſeeme all things were not made of nothing.*

A. I meane that ſome things were made of nothing without any matter at all, and that the firſt matter whereof other things were made, was not eternall, but was immediately created of nothing; and that that firſt matter was ſo indiſpoſed to be the things that were made of it, that no leſſe a power was ſeene in making other things out of it, then in making that firſt matter, or the lumpe it ſelfe; as it was as great a worke to bring great whales out of the waters, as to bring forth the water out of nothing; and in theſe reſpects, all things may be ſaid to be made of nothing.

Q. *In what time was the world created?*

A. Every particular thing quickly, and as it were in an instant e, and the whole in the space of six dayes *f. e Psal.* 33. 9 *f Gen.* 1. *Exod* 10 11.

Q. *What was the worke of Each day?*

A. The worke of the first day was Heaven, the darke and deepe lumpe of earth, and waters, and light.

Q. *What of the second day?*

A. The firmament which is called Heaven.

Q. *What of the third day?*

A. The gathering of the waters together, which is called Sea, the drying of the earth, and making it fruitfull.

Q. *What of the three last dayes?*

A. On the fourth day sun, moone, and starres, on the fifth day fish, and foule, on the sixt day beasts and creeping things, and man.

Q. *When was the highest heaven, and Angels created?*

A. Most likely on the first day, *Gen.* 1. 1. *Iob.* 38 7.

Q. *Why was God sixe dayes in making the world?*

A. Not because hee needed so much time, but that we might more distinctly consider of his workes.

Q. *Why did God make the world?*

A. Not because he needed it, for he is all sufficient in and of himselfe, not needing any thing, but giving into all life, and breath, and all things *Act.* 17. 25.

Q. *Did*

Q. *Did he make it out of necessity of nature, or because he could not choose?*

A. No, for had he pleased, he might have made it sooner, or later, or not at all.

Q. *Why then did he make it?*

A. Because it so pleased him, *Revel.* 4. 11.

Q. *For what end did God make the World?*

A. For the declaration of his owne glory. *Prov.* 16. 4. *Rom.* 11. 36. *Col.* 1. 16.

Q. *What was the state of all things by creation?*

A. God looked upon all the worke which he had made, and behold it was very good. *Gen.* 1. 31.

CHAP. 6. Of Gods providence.

Q. *What is the Providence of God?*

A. That whereby God doth preserve, and governe, dispose, and order all creatures with all their actions.

A. What scriptures do shew that there is such a providence of God?

Q. Many, and namely these, *Iob.* 5. 17. *Eph.* 1. 11. *Act.* 17. 25. 28. *Lam.* 3. 37: *Eccles.* 3. 1. 2 *&c.*

Q. *How elsmay the same be proved?*

A. Such is the wisedme, and knowledge of God, that nothing can come to passe, but he must needes know it, and such is his omnipotency, that what he absolutely would not have to be, he is able to hinder it, and therefore nothing falls out but he seeth it, and by his providence hath an hand therein.

Q. *What are the parts of Gods providence, or the*

severall

severall acts of it?

A. Preserving of the creatures *a* and government of them *b*. [a] *Act.* 17.18.1. *Tim.* 4. 10. *Ps.* 36. 6. [b] *Psal.* 29. 10. & 103. 19.

Q. What need is there of the providence of God for the preservation of creatures?

A. Yes very much, aswell as of his power for the creating of them.

Q. How may that appeare?

A. Not onely because making, and preserving of the creatures, are Coupled together as acts of the same power *c*. but also because otherwise the creatures could not continue in being, but would soon returne to nothing *d*. *e Neh.* 9.6. [d] *Ps.* 104.29.

Q. And why must the government of the creatures be also ascribed to God?

A. Partly because it would argue imperfection in God, if he should make creatures, and leave the government of them to others; and partly because the creatures would never certainly attaine the ends for which they were created, if they were not governed by the same power by which they were created.

Q. What are the things whereto the providence of God doth extend?

A. All things without exception of any. *Rom.* 11. 36 *Eph.* 1 11.

Q. What are some sorts of them?

All persons, and all living things, though never so meane *e*, and all the very accidents, and circum-

Circumstances of actions, as the times and seasons of them *f* and the like *e*. *Psal.* 145. 15, 16. and 104. 21. & 147. 9. *Luk.* 12. 6. [f] *Prov.* 16. 1. 33. *Iob.* 14. 5. *Psal.* 31. 16. *Eph.* 1. 10. *Iob.* 8. 20.

Q. What kinde of actions of the Creatures are ordered by the providence of God?

A. All kinde of actions, whether they be great or small *g*, whether they be of kindnesse, and favour unto men, or of judgement & correction *h*. [g] *Dan.* 4. 25, 32, *Psa.* 76. 12. *Iob.* 12. 17, 18, 19, 20. *Ps.* 135. 7. & 113. 7, 9. *Mat.* 10. 29. *Prov.* 16. 1. 1. *King.* 20. 23. [h] *Amos* 3. 6. *Isa.* 45. 7. *Lam.* 3. 37, 38.

What else?

A. Actions that are most contingent, and casuall *i*, and actions wherein the creature is most sinfull, and wicked *k*. [i] *Prov.* 16. 1, 33. *Exod.* 21. 13. 1 *King* 22. 34. [k] *Ezek.* 14. 9. *Deut.* 2. 30. *Isa.* 29, 9. 10. *Gen.* 45. 8. 2. *Sam.* 12. 11.

Q. How farre forth hath God an hand by his providence in the sinfull actions of creatures?

A. Partly by permitting sinne to enter, when he could easily hinder the same, if he pleased; and partly by disposing and ordering of it for good ends.

A. *How doth God permit the entrance of sinne?*

A. Partly by leaving men to themselves, not bestowing upon them his grace, that might keep them from sinne *l*, and partly by letting Sathan loose upon them to be blinded, and mis-led by his

his temptations *m.* [l] *Deut.*29.3,4, [2] *Chron.* 32. *Act.* 14. 16. [m] 1. *King.* 22. 22, 23. 1 *Sam.*16. 15. 16.

Q. *How is this juſt that God ſhould deny the aſſiſtance of his grace, and leave men to themſelves, and the temptations of Sathan?*

A Yes, it is very juſt, becauſe he is debtor to none, but may beſtow his grace where, and upon whom he pleaſeth. *Rom.*11.35. *Mat.*20. 15.

Q. *VVhat elſe may be ſaid for the cleering of Gods juſtice herein?*

A. God being the Judge of the world may puniſh ſinne with what puniſhment he ſeeth meete, and ſo by giving ſinners up unto further ſinne, *Pſ.* 81. 11. 12. *Rom.* 1. 24, 25, 26. *&c.* 2 *Theſ* 2. 11, 12.

Q. *VVhat may be ſome inſtance of Gods diſpoſing and ordering of ſinne for good ends?*

A. The ſinne of Joſeph brethren when they ſold him into Egypt, which God diſpoſed, and ordered for the preſerving of Iacob and his houſe in time of famine. *Gen* 45. 5. 7. & 50. 20.

Q. *VVhat elſe?*

A. The ſinne of Amnon, and Abſolom which God diſpoſed and ordered for the Correction, and Humiliation of David. 2 *Sam.*12.10.11,12.

Q. *VVhat may be a third inſtance hereof?*

A. The great ſinne, and wickedneſſe of them who put the Lord Jeſus Chriſt to death, as fowle a fact as the ſunne ever ſaw, and yet even this did the

the Lord disposse, and order for the redemption and salvation of his elect, *Act.* 2. 23. & 4. 27, 28.

Q. *But if God by his providence have a stroake in ordering of the sinnes of men, is not God himselfe then tainted with sinne?*

A. No, by no meanes: for God cannot be tempted of evill *n*, neither doth any sin proceed from him *o*, but contrarily he is then holy, holy, holy, when he gives men up to be hardened in their sinnes *p*. [n] *Jam.* 1, 13. [o] 1. *Joh.* 2. 18. [p] *Isa.* 6. 3, 9. 10.

Q. *What else may be said for the further learning of this truth?*

A. God is so far from being tainted hereby with the uncleanneſse of sinne, that his wisdome and goodneſse doth hereby the more appear, in that he can worke good by evill instruments, and make even sinne it selfe to seeme to his glory.

Q. *But whether may not sinners then hereby have excuse for themselves, and lay the blame of their sin upon God?*

A. If God did infuse corruption into the hearts of men, or incline them or command them to sins who else were unwilling so to doe, then there were more colour for this demand; but this cannot be affirmed with truth.

Q. *What then is truth in this case?*

A. God made man altogether righteous and upright *q*, and gives men an holy commande-

ment

ment that prohibits all sinne *r*, and yet they sinne of their owne accord *s*, and therefore their destruction (and so their sinne as cause thereof) is of themselves *t*. *q Eccle.* 7. 29, *r Gen.* 2. 17. *Rom.* 7. 12. *s Eccles.* 7. 29. *t Hos.* 13. 9.

Q. *May not this be illustrated by some similitude, to shew how God may have an hand in the evill actions of men, and yet all the sinfulnesse of the action be wholly of the creature and not of God?*

A. As he that spurs a lame horse, is the cause of his going, but not of his halting, which is from the beast himselfe; and as the sunne shining on a carcasse, or a dunghill, is the cause of the savour, but not of the stench which is from the carcasse it selfe; even so it is in this case.

Q. *How or in what manner doth the providence of God put forth, and shew it selfe?*

A. Most freely, and as it pleaseth him (*u*), most commonly in the ordinary use of the means (*w*) and sometimes it pleaseth him to work without meanes *x*. (*u*) *Psal.* 115. 3. and 135. 6. (*w*) 2 *King.* 14. 27. *Hos.* 2. 21, 22. (*x*) *Deut.* 9. 18. & 29. 5, 6. 1 *King* 19. 8, *Isay.* 37. 30.

Q. *How else doth the providence of God put forth and shew itselfe?*

A. Sometimes by working great and mighty workes by weake meanes (*y*), sometimes by disappointing the best and the most probable meanes that they become ineffectuall, (*z*); and sometimes by working contrary to all meanes, and

and the naturall course of things (*a*). (*y*) 1 *Cor.* 1. 26, 27. *Iudg.* 7. 2, 3. 2 *Chron.* 24. 24. 2 *Sam.* 14, 7. *Amos* 5. 9. *Ier.* 37. 10, (z) *Ps.* 78. 9, 10. *Eccles.* 9. 13. *Hos.* 4. 10. *Ps.* 127. 1, 2, 3. (a) *Ioſh.* 3. 15, 16. & 10. 13. & 2 *King.* 20. 10, 11. *Dan.* 3. 27. 2 *King.* 6. 6.

Chap. 7. Of Angels.

Q. *What are the Kindes of Gods providence?*

A. It is either generall towards all Creatures, or ſpecially towards ſome.

Q. *What are thoſe ſpeciall creatures which the providence of God doth extend unto?*

A. Angels and men.

Q. *What is the nature of Angels?*

A. They are Spirits *b* or ſpirituall ſubſtances, and therefore inviſible that they cannot be ſeene with bodily eyes, no more then the wind that bloweth, or the ſoules of men, nor are they preſerved by ſleep and food, & raiment, as living bodyes are *c*; and yet they are immortall, and cannot dye *d*. [b] *Ps.* 104. 4. *Heb.* 1. 14. *Luk.* 24. 39. [c] *Mat.* 22. 30. [d] *Luk.* 20. 36.

Q. *What elſe are we to know concerning the nature of Angels?*

A. That they are creatures of excellent ſtrength *e*, great acuteneſſe of underſtanding *f*, very ſwift and ſpeedy in their motion *g*, and by creation very pure, and holy *h*. *e Ps.* 103. 20. 2 *Pet.* 2. 11. [f] 2 *Sam.* 14. 20. *mat.* 18. 10. [g] *Iſa.* 6. 2. *Ezek.* 1. 6. *Dan.* 9. 21. [h] *Gen.* 1. 31. *Luk.* 9. 26.

Q. What

Q. *What is the number of Angels?*

A. Though they be not infinite, yet their number is very great, and to us they are innumerable. *Dan.* 7. 10. *Pſ.* 68. 17. *Mat.* 26. 53. *Heb.* 12. 22

Q. *What end and office were they created for?*

A. To celebrate the Lords praiſes, and to execute his commands *i*, ſpecially towards the heirs of ſalvation *k*. [i] *Iſa.* 6. 2, 3. *Pſ.* 103. 20. [k] *Heb.* 1. 14.

Q. *Do the Angels continue in that eſtate wherein they were firſt created?*

A. Not all, for a great many fell away from that happy condition who are now become devils, *Iob.* 8. 44. 2. *Pet.* 2. 4. *Iude* 6.

Q. *May the reſt alſo fall away, and periſh with the devils?*

A. No, becauſe they are elected of God, and ſo for ever upholden in that good eſtate. 1 *Tim.* 5. 27.

Chap. 8. Of the eſtate of man in Innocency by creation.

Q. *How doth the providence of God exerciſe it ſelfe towards man?*

A. In a fourefold eſtate; the ſtate of Innocency by creation afore the fall, the ſtate of Corruption by and ſince the fall, the ſtate of grace in this world, and the ſtate of Glory in the world to come.

Q. *What was the ſtate of man in Innocency by by creation afore the fall?*

A. God

A. God did as it were deliberate with himselfe, the father son and spirit consulting together about the making of man *a*, and therefore it must needs be that the state of man at the first by Gods creating of him, was very excellent. [a] Gen. 1. 26.

Q. *Wherein did his cheife excellency consist?*

A. In that he was made in the likenesse and image of God. *Gen* 1. 26. 27.

Q. *What was that image of God?*

A. Principally it stood in knowledge, righteonsnesse, and true holynesse *Col.* 3. 10. *Eph.* 4. 24. *Eccles.* 7. 29.

Q. *What was the knowledge that man was indued withall in that estate?*

A. He did then truely, and distinctly know God, and the will of God *b*, with the nature of the creatures *c*, and his own present happinesse *d*. [b] *Rom.* 1. 19, 20. *Jer.* 31. 34. [c] *Gen.* 2. 19, 20, 23. [d] *Gen.* 2. 24. *Rom.* 2. 15.

Q. *What was that holynesse and righteousnesse?*

A. That his will, and affections, with his whole heart and soule, was exactly conformable to the revealed will of God.

Q. *Did not man in that state besides this conformty to God enjoy communion with God?*

A. Yes, at that time there was great amity, and love betweene God and man *e*, all the destance that is now being risen since as the effect and fruit of sinne. [e] *Gen.* 1. 29.

Q. *Did*

Q. *Did not the place where man was then put, ſomething ſet forth his happineſſe in that eſtate?*

A. Yes; for he was placed in Paradiſe which was an excellent garden planted by God himſelfe, and abounding with all delight, and pleaſures. *Gen.* 2. 8, 9, 10, 15.

Q. *But ſeeing man was to worke and labour in the garden in dreſſing and keeping it, how doth this agree with happineſſe?*

A. Yea very well, becauſe happineſſe doth not conſiſt in idleneſſe; and as for his labour, it then was, and alwayes ſhould have bin without paine, and wearineſſe, if man had continued in that eſtate.

Q. *What was mans condition at that time in reſpect of food and raiment?*

A. The earth at that time was furniſhed with plenty, and variety of wholeſome and delightſome fruits, and he had liberty to eat of them all, except onely of the tree of knowledge of good and evill. *Gen.* 2. 16.

Q. *His food then was excellent; but what was his apparrell?*

A. Such was the ſtrength and beauty of his body outwardly, and the perfection of Gods image, wherewith he was clothed inwardly, that he had no neede of other bodily apparrell either in reſpect of ſhame or ſeaſon of weather, and therefore he lived naked. *Gen.* 2. 25.

Q. *What was his condition in reſpect of other creatures?*

A. All

A. All the fiſhes of the Sea, all the birds of the ayre, and beaſts of the field were all of them ſubject to his dominion, and rule, *Gen.* 1. 20, 28, and 2. 19, 20.

Q. *But what helpe had he in his condition againſt ſolitarineſſe?*

A. The Lord ſaw it was not good for a man to be alone, and that amongſt all the other creatures there was not a meete helpe for him, and therefore of a ribbe of his ſide he made a woman and brought her to the man to be his wife. *Gen.* 2. 18. &c.

Q. *But why was man created laſt of all ceatures?*

A. This alſo doth declare his excellency and happy eſtate by creation; for being made laſt it appeareth thereby, that he was under God the end for which the other creatures were made, and ſo was more excellent then they, as the end is more excellent then the meanes.

Q. *How elſe did the time of mans creation declare his happineſſe?*

A. It appeareth thereby, that God would not make him before he had firſt provided for him, but brought him into the world as into a great ſtore-houſe already fully furniſhed with all variety of good things that might be for his ſervice and comfort.

CHAP. 9. Of the fall of our firſt Parents.

Q. *You have already ſhewed the ſtate of man in Innocency by creation, what things are to be conſi-*

dered concerning the state of corruption?

The beginning thereof which was the fall of our first parents, and the consequents of that fall in respect of sinne and punnishment.

Q. *What Scriptures do prove that Adam and Eve did fall from that state of innocency and purity where in they were created?*

A. Many, but most especially the third chap. of Genes. *Eccles.* 7. 29. *Isa.* 43. 27. *Rom.* 5. 12, 18, 19. 1. *Tim.* 2, 14.

Q. *Who did fall?*

A. First Eve *a*, then Adam *b*, and in him all mankind *c* that proceed from Adam after the ordinary way. [a] 1 *Tim* 2. 14 [b] *Gen* 3. 6. [c] *Rom.* 5. 12, 19. & 3. 23. 1 *Cor.* 15. 22.

Q. *How did man fall?*

A. By transgression *d* and disobedience *e* to the commandement of God, which was that they should not eate of the tree of knowledge of good and evill *f.* [d] 1 *Tim* 2. 14. *Rom.* 5. 15. 17, 18 [e] *Rom* 5. 19: [f] *Gen.* 3. 6. and 2. 17.

Q. *Wherein was this such a great offence? for it may seeme a small matter to eat an apple or other fruit forbidden.*

A. This sinne was not small, but very great, as comprehending in it an heape and multitude of many other hainous evills.

Q. *What are some of those evils comprehended in this sinne?*

A. There was great unbeliefe to doubt of the truth

truth of Gods threatning, there was great Idolatry in preferring the counsell of Satan afore the commandment of God, and great blasphemy in yeelding to Satan, when he said God forbade them that tree because he did envy their happinesse.

Q. *What evill else was there in that offence?*

A. There was discontent with their estate, though it was exceeding good, abominable pride that would be like unto God, and horrible unthankfulnesse to sinne against God that had so highly advanced them.

Q. *What further evil was in it?*

A. There was curiosity in desiring to know more then God would have them to know; also also they sinned needlesly and wilfully, that commandement being so equall and easie to have beene kept.

Q. *How may that appeare?*

A. Because man then had no inward Concupiscence or corruption of nature, as we now have, that could move him to breake the commandement, nor was he any necessitated thereto through any want, having such variety and abundance of other fruits, whereof he might freely eat.

Q. *What may be a last particular to shew the hainousnesse of this first offence?*

A. Man shewed himselfe herein to be wretchedly careleſſe of the good of his posterity, to

whom in this act he was both unkind and Cruell.

Q. *How may that appeare?*

A. In that by this meanes he brought sinne and misery upon them all. *Rom.* 5.12, 18, 19. 1 Cor. 15. 22.

Q. *Why should this sinne of Adam bring the guilt of sinne and misery upon all his posterity?*

A. Because he stood at this time as a publike person in the roome of all mankind, we being all considered in him as members in the head, as children in his loines, as debtors in our surety, and as branches in our roote.

Q. *What was the cause of this great and lamentable offence?*

A. It was not any weakenesse or want of power in man to stand; for being made in Gods Image he might have stood if he would.

Q. *You thinke then he was not compelled and forced to sinne and breake the commandment?*

A. God was so farre from forcing him to sin that he gave him power to have obeyed, and threatned him with death in case of disobedience.

Q. *But might not Satan compell him to it?*

A. Satan could doe nothing against him by compulsion or constraint, and therefore doth onely assault him by Crafty and subtill perswasions?

Q. *What then was the cause of this their sinne?*

A. The

A. The principall cauſe was man himſelfe in abuſing his owne freewill, to receive the temptation, which he might have reſiſted if he would, *Eccles.* 7. 29.

Q. *How farre was Satan a cauſe of that firſt offence?*

A. Though he could not conſtraine man to ſinne without his own conſent, yet he was juſtly to be blamed for that ſinne of man, in that it was through his entiſements that man was drawen unto it.

Q. *How did he entiſe man to it?*

A. By abuſing the ſerpent to ſeduce the woman, and the helpe of the woman to ſeduce the man. *Gen.* 3. 1, 6.

Q. *What are the effects and fruits of his Fall?*

A. By means of this Fall both the Serpent and Satan became accurſed, and Adam and Eve and their poſterity plunged into a depth of ſin and miſery. *Gen.* 3.

CHAP. 10. Of Sinne; the definition of it, and the diſtribution into Original and actual.

Q. *What is ſinne?*

A. Tranſgreſſion of the moral Law of God, by a Creature that is bound to keepe it?

Q. *Why is ſin ſaid to be a tranſgreſſion of the Law?*

A. Becauſe the Apoſtle Iohn doth expreſly

so call it *a*, and elsewhere it is said where there is no law *b*, there is no transgression *a*, 1 *Ioh.* 3.4. *b* *Rom.* 4. 15.

Q. *Why say you that sinne is a Transgression of the law of God onely? for are not Transgressions of the Lawfull commandements of parents and other Superiors, sins also?*

A. Yes so farre as they tend to the dishonour of Superiors, such Transgressions are also sins; but the reason of that is because obedience to the lawfull commands of Superiors is enjoyned in the fifth commandement of the law of God, in which respect God is said to be the onely Lawgiver *Iam.* 4. 12.

Q. *But why doe you make sinne a Transgression onely of the moral law, sith unbeliefe and Impenitency though they be against the gospel, are also sinnes, and so were violations of the Ceremoniall law that was given to Israel by Moses?*

A. Violation of the Ceremonies by the people of Israel was a sinne, because the observation of them was enjoyned to that people in the second commandement of the moral law, like as the observation of baptisme and the Lords Supper are now enjoyned to Christians by the same Commandement.

Q. *And why are unbeliefe and Impenitency sinnes?*

A. Though these be directly against the Gospel, yet they are also sinnes when they are found

found in them to whom the Gospels comes, as being against the first commandement of the law, which enioynes obedience to God in whatsoever he hath shewed or shall shew to be his wil.

Q. *Why do you make sinne a Transgression of the law by a creature?*

A. Because God the Creator may do things forbidden in the Law, and yet not sinne, as to kill and destroy; because the law is not a rule to him but to us, his owne will being his rule, *Eph.* 1. 11. *Ps.* 115. 3.

Q. *Why is it added, by a Creature bound unto it?*

A. Because though Angels may sinne, yet many things in the law, specially in the fifth and seventh commandement are not applyable to Angels; and as for other Creatures, the Law is no rule to them at all.

Q. *Who among men are tainted with sinne?*

A. All that are meere men, none excepted *Eccles.* 7. 20. *Rom.* 3. 23. and 5. 12.

Q. *How many sorts of sinne are there?*

A. Besides that first offence of eating the forbidden fruit, there is the corruption of nature which is usually called originall sinne, and the sinnes of life which are usually called actuall.

Q. *What is the nature of originall sinne? wherein doth it consist?*

A. It consists in the losse of Gods Image wherein man was created at the first *c*, and in a contrary vitiousnesse instead thereof *d*,

c Rom.

[a] *Rom.* 7. 17. *Eph* 21. and 4, 18. [d] *Gen.* 6. 5. and 8. 21. *Rom.* 7. 23.

Q. *What is the measure or greatnesse of this sinne?*

A. It contaynes not onely some one or few particular evils, but a masse of all iniquities, even the most abominable that can be named or imagined *Rom.* 3. 12. 13. &c.

Q. *How farre doth this sinne extend?*

A. It overspreads the whole race of mankind as a contagious leprosie and epidemical disease [e], and infects all the powers and parts both of soule and body *f.* [e] *Rom.* 3.10,11.and 5. 12. and 3.23. [f] *1 Thes.* 5. 23. *Ier.* 10. 14. *Tit.* 1. 15. *Rom.* 8. 7. *Gal.* 5. 24. *Rom.* 6. 19.

Q. *How is this sinne propagated?*

A. It is conveyed from parents to children not by imitation but by generation; *Gen* 5. 3. *Psal.* 51. 5. *Iob* 14. 4. *Ioh.* 3. 6.

Q. *What do you understand by actuall sinnes?*

A. All omissions of good *g.* and failing in the maner of doing it *h*, and all committing evill whether in thoughts *i*, words *k*, or deeds *l*, against any of the commandements of God. [g] *Eph.* 3. 1, 2. *mat.* 25. 42, 43 *&c. Iam.* 4. 17. [h] *Iam.* 4.3. [i] *Gen.* 6.5. [k] *Math.* 12.34,36,37. [l] *Col.* 1. 21. *Isa.* 59.6.

Q. *Who are guilty of actuall sinnes?*

A. All the children of men *m*; and they that sinne the least, yet doubtlesse would do more if the Lord did not restraine them *n*. [m] *Rom* 3. 10. 11. *&c.*

11 &c. Iam. 3. 2. 1 Ioh. 1. 8. Eccles. 7. 20. n Isa. 37. 29. Hos. 2. 6, 7.

Q. *But though all men be thus defiled with sinne, yet may not a naturall man doe some things that are good?*

A. Hee may do things that are good for the act or matter of them o, but his person not being accepted p, and his heart q. so exceedingly corrupted, therefore all that he doth as it proceeds from him, is corrupt also and so most odious unto God r, o Rom. 2. 14, 15. p Gen. 4. 4. q Gen. 6. 5. Ier. 17. 9. r math. 12. 33, 34, 35. and 15. 19, 20. Pro. 15. 8. and 28. 9.

CHAP. 11. Of the Punishment of Sinne.

Q. *SIth all the children of men are thus wofully defiled with sinne, what punnishment is due by reason of the Sinne?*

A. In one word all kind of death a, and Cursednesse b. which in the particulars containes all the plagues that are written in Gods book c, and many more which are not written d. a Gen. 2. 17. Rom. 5. 12. and 6. 23, b Col. 3. 10. c Deut. 28. 15. and 29. 20. d Deut. 28. 61.

Q. *What are the generall heads of those plagues?*

A. They are temporall, and spirituall, and eternall.

Q. *What are the temporall plagues?*

A. The Cursing of the earth e, and the Creatures made subject to vanity f, and the bodyes of men become subject to plagues and paines and death

death *g*. [e] *Gen.* 3. 17, 18. [f] *Rom.* 8. 20, 21. [g] *Deut.* 28 21, 22, 27, 35, 48. *Gen* 3. 19.

Q. *What else?*

A. In name ignominie and reproach, both alive and after death *h*, and calamities in mens wives, children and friends *i*. [h] *Deut.* 28. 20, 37. *Pro.* 10. 7. [i] *Deut.* 28 30, 41.

Q. *What other outward miseries are there?*

A. In the outward estate poverty and losses *k*, and their very blessings to be turned into Curses *l*, [k] *Deut.* 28. 16, 17, 18, 38, 39, 40. [l] *mal.* 2.2. *Psal.* 69. 22.

Q. *What are the spiritual miseries?*

A. The losse of Gods Image and all comfortable communion with him *m*, with bondage to the divell *n*, and a necessity of sinning *o*. [m] *Rom.* 3. 23. *Eph.* 4. 18. *Isa.* 59 2. [n] *Eph.* 2. 2. 2 *Cor* 4. 4. 2 *Tim.* 2. 26. [o], *matth.* 12 33, 34, 35. *Ioh.* 9. 35. *Rom.* 6. 16, 18, 19, 20.

Q. *What else are the spirituall miseries?*

A. When men are given up unto more sinn *p* as unto hardnesse of heart *q*, blindnesse of mind *r* and strong delusions *s*, [p] *Psal.* 81. 12. *Rom.* 1. 24, 29, 28, [q] *exod.* 9. 12. [r] *Isa.* 6. 9, 10. [s] 2 *Thes.* 2. 11.

Q. *What is the eternall miserie?*

A. Damnation and destruction in another world, 2 *Thes.* 1. 9. *Iob.* 5. 29.

Q. *Wherein doth that consist?*

A. In being deprived of all good, and in the

the contrary sense and feeling of evill.

Q. VVhat good shall the wicked be then deprived of?

A. They shall then be deprived of the favourable presence of God *t*, of the joyes of heaven *u*, of the society of the Saints *w*, and all comfort of the Creature, *x*, *t*, *math.* 25. 41. 2 *Thes.* 1. 9. *u*, *Luk.* 13. 28. *Rev.* 21. 27. and 22. 15. *w*, *Luk.* 13. 28. *Psal.* 1. 5. *x*, *Luk.* 16. 24, 25.

Q. And what evill shall they then have the feeling of?

A. They shall feele unspeakeable torment both in soule and body, *Mar.* 9. 43, 44, 45. *Luk.* 16. 23, 24.

Q. VVhat will be the effect thereof?

A. It wil cause weeping & gnashing of teeth *y*, the former through griefe and dolour, and both of them through indignation and despaire *y*. *Math.* 13. 42. *Luk.* 13. 28.

Q. If they must be deprived of heaven, and of the presence of God and of his Saints, what place and company shall they be in?

A. They shall be in hell as in a prison *z*, or deepe pitt *a*, or lake that burneth with fire and brimstone *b*, and their company shall be no other but the divell and his Angels *c*. *z*, 1 *Pet.* 3. 19. *a* *Isa.* 30. 33. *b* *Rev.* 11. 8. *c* *Math.* 25. 41.

Q. This punishment of the damned is in it selfe most dreadfull and terrible, but how long shall it continue?

A. The

A. The thing were something lesse grievous, if this misery would ever have an end; but this is the aggravation of it that it must be everlasting, 2 *Thes.* 1. 9. *Matth.* 25. 41. 46. *Matth.* 9. 43, 44.

CHAP. 12. Of mans deliverance.

Q. HAving spoken of the state of man by creation, and his estate of corruption, let us now come to the third estate, the state of grace in this life; and first tell me whether there be any ability in man to deliver himselfe from his sinfull and miserable estate?

A. None at all; because man being dead in trespasses and sinnes, hath no more ability to recover himselfe to spirituall life, then he that is bodily dead to recover himselfe to bodily life. *Eph.* 2. 1. & 4. 18.

Q. How else may this inability of man appeare?

A. Man of himselfe is without strength [a] to any thing that is good; and moreover, if he had power unto it, yet he hath no will to seek after God [b], but to depart further and further from him [c], yea to expresse all enmity against him [d]. [a] *Rom.* 5. 6. [b] *Isa.* 65. 1. *Rom.* 3. 11. [c] *Gen.* 3. 8. [d] *Rom.* 8. 7.

Q. What may be a further reason to shew that man cannot deliver himselfe?

A. Man being a creature, is but finite; and the Majesty

Majesty and Justice of God which by sinne is offended and wronged, is infinite.

Q. What doe you infer from thence?

A. Because there can be nothing in a finite sinning nature to satisfie an infinite offended Majesty; but such a nature must be ever in satisfying, and never have satisfied; therefore it was not possible that man should deliver himselfe from his sinfull and miserable estate.

Q. If man could not deliver himselfe, might he not be delivered by some other creature?

A. There is no man that can give a ransom to redeem another, so much as from bodily death[e], and much lesse from spiritual and eternal death.

[e] *Psal.* 49. 7.

Q. But if one man could not redeem another, what doe you say of other creatures?

A. Other creatures are none of them of the same nature with man, and are all of them but finite, even the Angels themselves; and therefore none of them can make satisfaction to the infinite Majesty of God.

Q. If infinite justice must needs be satisfied, and neither man nor other creature are able to doe this; how then was there any possibility that man should ever be delivered from this wretched estate?

A. The mercy of God is so infinite that he might be willing that man should be delivered, and his wisdome such that he could finde out some way and means of deliverance; and his power

power such that he was able to accomplish the way which his wisdom should devise; and therefore there was a possibility that man should be delivered.

Q. But whether is there any way of deliverance already found out, and man actually recovered?

A. Yes, the Lord hath wrought redemption, and raised up an horne of salvation for his people, *Psal.* 111, 9. *Luke* 1.69.

Q. Is God himselfe then the Authour of mans deliverance?

A. Mans misery being sinne against God, and punishment from God, therefore God onely must be the authour of his deliverance, if he ever be delivered.

Q. What moved God to work mans deliverance?

A. Not because he had any need of man e, for he could have been absolute and allsufficient of himselfe, if all men had perished everlastingly. as he was before man had any being. c *Job* 22.3. & 35.7. *Rom.* 11.25.

Q. Did God procure mans deliverance, because man did so deserve?

A. Man deserved it not, but the contrary, because he fell wilfully from that happy estate wherein he was created, whenas he might have continued happy if he would: therefore it had been no unrighteous thing if God had left him in that misery whereinto he had brought himselfe, *Pro.* 1.31.

Q. Did

Q. Did the Lord worke the deliverance of man, becauſe man did importunately ſeek and ſue unto him for the ſame?

A. Man did not ſeek and ſue unto God at all, but fled from him, *Gen* 3.8. *Rom.* 3.11. And if he had ſought unto God for helpe, God was not bound to afford it; and how much leſſe when he ſought it not?

Q. *If God did not worke the deliverance of man becauſe himſelfe had need of it, or becauſe man did deſire it, what then was the cauſe that moved him to it?*

A. Onely his free grace, mercy, and love, *Iohn* 3.16. *Eph.* 2.4,5. *Titus* 3.4,5.

Q. What is the true way and means of deliverance?

A. Onely the Lord Jeſus Chriſt, *Geneſ* 3.15. *Acts* 4.12. 1 *Iohn* 5.12.

CHAP. 13. Of the perſon of Chriſt, and his divine and humane nature?

Q. What things are to be known and believed concerning Chriſt?

A. His Perſon, his Office, his Actions, the benefits that come by him, and the means how we are made partakers of him and all his benefits.

Q. What is his perſon?

A. It is God and man united together in one perſon.

Q. How

Q. How may it be proved that Chriſt is God?

A. By ſundry places of Scripture, wherein he is expreſly ſo called, *Iſa.* 9.6. *Iohn* 1.1. *Rom.* 9.5. *Phil.* 2.6. 1 *John* 5.20.

Q. How elſe?

A. Becauſe Eternity *a*, Omnipotency *b*, Omniſcience *c*, and Omnipreſence *d*, which are properties peculiar to God, are all of them aſcribed unto Chriſt. [a] *Iſa.* 9.6. *Pro.* 8.22. *John* 8. 58. & 17.5. *Col.* 1.15. *Rev.* 1.8. [b] *Rev.* 1.8. *Iohn* 3.31. [c] *Iohn* 21.7. & 2.24,25. *Rev.* 2.23. *Mat.* 9. 4. [d] *John* 3.13. *Mat.* 28.20. *Eph.* 3.17.

Q. How elſe may the Godhead of Chriſt be proved?

A. Becauſe the creation of the world *e*, the forgiveneſſe of ſinnes *f*, the working of miracles *g*, which are workes that can be done by none but God, are all of them aſcribed to him as the authour of them; and becauſe he is made a lawfull object of divine worſhip *h*. [e] 1 *John* 1. 3.10. *Col.* 1.16. [f] *Mat.* 6.9. [g] *Luke* 8.31. & 4.36. *Mat.* 10 1. [h] *Heb.* 1.6. *Iohn* 14.1.

Q. Why was it requiſite that Chriſt our Saviour ſhould be God?

A. That he might beare the weight of Gods wrath without ſinking under the ſame *i*, that he might overcome death *k*, and his ſufferings might be of ſufficient worth and value to ſatisfie the infinite juſtice of God *l*. [i] *Exod.* 27.1. [k] *Acts* 2.24. [l] *Acts* 20.28.

Q. Is

Q. *Is Christ also truely partaker of the nature of man?*

A. Yes, for he is frequently called man, and the sonne of man *m*, and said to be made flesh *n*, and partaker of flesh and blood *o*. [m] 1 *Tim.*2.5. *Mat.*8.20. [n] *John* 1.14. [o] *Heb.*2.14. *Luke* 24.39.

Q. *Why was it requisite that he should be man?*

A. That he might suffer death for us *p*, sanctifie our nature *q*, and that we might have accesse with boldnesse unto God *r*. [p] *Heb.*2.14. [q] *Heb.* 2.11. [r] *Heb.*4 15,16.

Q. *But sith he was God from everlasting, how came he to be man also?*

A. When the fulnesse of time was come *s*, he became man *t*, not after the ordinary and usuall way of generation by man and woman together, but he was conceived by the holy Ghost in the womb of a Virgin, without a father *t*. [s] *Gal.* 4.4. [t] *Mat.*1.20. *Luke* 1.34,55. *Heb.*7.3.

Q. *Sith there are two natures in Christ, the Divine and humane, whether is Christ then two persons?*

A. By no means, but one onely, 1 *Cor.* 8.6. 1 *Tim.*2.5.

Q. *But is not Christ a person in respect of his Godhead?*

A. Yes, the second person in the blessed Trinity.

Q. *Is not another man who hath the whole nature of man in him, both body and soule, a perfect person?*

A. Yes

A. Yes, it is even so.

Q. Why then is not the humane nature in Christ a distinct person?

A. Because it never had subsisting and being of it selfe, but in the person of the Son of God being assumed unto it from the first moment of its being, *Heb.* 2. 16.

Q. If both the humane and divine nature be in Christ, and yet Christ but one person; is then the Godhead become the manhood, and the manhood the Godhead?

A. Not so; this Union of two natures in one person doth not confound the two natures, nor destroy the properties of either; but these still remain unconfounded and distinct in that one person.

Chap. 14. Of the Office of Christ to be a Mediator.

Q. Having spoken of the person of Christ, tell in the next place what is Christs Office?

A. His Office in the generall is to be a Mediator between God and man, to worke reconciliation betwixt them. 1 *Tim.* 2 5. 2 *Cor.* 5. 18, 19.

Q. What need was there of such a Mediator?

A. Very much need, because by the sinne of man there was now grown enmity between them, God being offended with man, and man being enemy to God. *Rom.* 5. 9, 10. *Col.* 2. 21.

Q. Is Christ the onely Mediator? or are there

not

nor others that may be mediators alſo?

A. Properly there is no other mediator between God and man but Chriſt onely, 1 *Tim.*2. 5. *Iohn* 14.6.

Q. *Who gave Chriſt a Commiſſion or calling to the Office of a mediator?*

A. As no man can lawfully intrude himſelfe into any office without a lawfull calling, no more did Chriſt intrude himſelfe into the office of a Mediator, but was lawfully called and authorized thereunto by the father, *Iſa* 42.1,6. *Iohn* 6.29. & 10.36. *Heb.*5.4,5.

Q. *How was he furniſhed with gifts and abilities for diſcharge of this office?*

A. As God never calleth any to any office, but he gives them gifts requiſite thereto: ſo Chriſt was furniſhed with all wiſdom & knowledge, and other gifts of the ſpirit, that might fully fit him for his office of Mediator, *Col.*2.3. *Iſa.*11.2. & 61.1. & *Heb.*1.9. *Iohn* 3.34.

Q. *Whether is Chriſt Mediator according to his humane nature, or according to his divine?*

A. The office of mediation belongeth to whole Chriſt, as he is God and man, and not in reſpect of either nature alone.

Q. *How may that appeare?*

A. A Mediator ſhould be a fit and middle perſon to deale between two that are at variance: but if our mediator be conſidered as God onely, he ſhould then be too high to treat with man,

and had he been man only he should have been too low for God.

Q. What may be a further reason thereof?

A. If the acts of his mediation doe proceed from him, being considered onely as God, they then cannot be applicatory unto us; and if they proceed from him onely as man, they then cannot be of sufficient value to be satisfactory unto God.

Q. Doe you then think that in the execution of his office of mediator both the natures doe joyntly concurre?

A. It is even so indeed; God-man, whose Christ is our mediator.

Q. How long hath Christ had this office?

A. In respect of Gods decree he was appointed to it from eternity *a*, in respect of vertue and efficacy he was mediator from the beginning of the world when need was *b*, [a] 1 *Pet.* 1.20. 2 *Tim.* 1.9. [b] *Gen.* 3 15. *Rev.* 13.8. *Heb.* 13 8.

Q. But when was he manifested in the flesh?

A. In respect of his manifestation in the flesh, he was given in the fulnesse of time in these latter daies, 1 *Pet.* 1.20. *Gal.* 4.4. 1 *Tim.* 2.6.

Q. What is the effect and benefit of his mediatorship?

A. Hereby God and man that were at enmity are reconciled together againe, and made one, *Col.* 1.20. *Eph.* 1.10. & 2.14,15.

CHAP.

CHAP. 15. Of the covenant between God and man, the covenant of workes, and the covenant of grace, and the difference between them.

Q. *HOw doth Christ as Mediator reconcile God and man again?*

A. By making a new Covenant and agreement betwixt them, which is called the covenant of grace?

Q. *Is the covenant of grace made with respect to Christ?*

A. Yea, had it not been for Christs sake, and through his mediation, God would never have made such covenant with man.

Q. *How may that be proved?*

A. This covenant is said to be confirmed in Christ *a*, and Christ is said to be the Mediator of the covenant *b*, the Angell of the covenant *c*, and sometimes the Covenant it selfe *d*. [a] *Isai.* 3. 17. [b] *Heb.* 8. 6. & 9. 15. & 12. 24. [c] *Mal.* 3. 1. [d] *Gal.* 4. 26. & 49. 8.

Q. *What is this covenant of grace.*

A. That wherein God for Christ his sake promiseth forgivenesse of sinnes, and everlasting happinesse to them that believe on Christ.

Q. *Is there not mention in Scripture of some other covenant of God to man, besides this covenant of grace in Christ?*

A. Yes, there is that generall covenant with mankind, that the word should not be drowned

any more with water, and that the succession of day and night & and other seasons, should be maintained as long as the earth shall endure. *Gen.*9.11. & 8.22.

Q. These Covenants are onely concerning externall and earthly blessings; but is there not some covenant concerning everlasting happinesse, besides that covenant of grace in Christ?

A. Yes, that which is usually called the covenant of works, *Gal.*4.24,25. *Rom.*10.5.

Q. What is that covenant of works?

A. That whereby God promiseth all life and happinesse, upon condition of perfect obedience to the law in a mans own person, with a threatning of everlasting death & cursednesse for the least transgression, *Rom.*10.5. *Gal.*3.10. *Gen.*2,17.

Q. Wherein do these two covenants differ?

A. The covenant of works being made with man in innocency may be called a covenant of amity or friendship between God and man being friends; but the other is a covenant of gracious reconciliation, when sinne had brought in enmity betwixt them, 2 *Cor.*5.19,20.

Q. What is another difference?

A. The one belongs to *Adam*, and all his posterity; the other belongs onely to the elect, or at the most onely to such as have the Gospel preached to them, *Eph.*2.12.

Q. Is there not some difference in regard of the blessings promised to either of them?

A. Yes

A. Yes for the one promiseth life upon condition of perfect obedience; but if sinne be once committed, it knows of no forgivenesse, nor recovery *e*; but the other promiseth forgivenesse of sinnes *f*, and renovation of our natures *g*, and to write the Law in our hearts *h*. [e] *Gen.* 2.17. [f] *Jer.*31.34. [g] *Ezek* 36,26,27. [h] *Jer.*31,33.

Q. *How do they differ in regard of the conditions of them?*

A. The one promiseth nothing but upon condition of fulfilling the law in our own persons *i*, which to man since the fall is utterly impossible *k*; but the covenant of grace promiseth life upon condition of believing in another, the Lord Jesus Christ *l*. [i] *Rom.*10. 5. [k] *Rom.* 8 3. [l] *Acts* 16 31.

Q. *What are the effects of either of these covenants?*

A. The one now works nothing but the discovery of sinne *m*, and bondage *n*, and wrath *o*, requiring many things, but not giving any power to perform *p*: but the other worketh in us what it requireth of us, being the ministration of the spirit, and righteousnesse and life *q*; and the power of God to salvation *r*. [m] *Rom.*3. 20. [n] *Gal.*4.24. [o] *Rom.*4 15. [p] *Rom.*8 3. [q] 2 *Cor.* 3.6,8,9. [r] *Rom.* 1.16.

Q. *What is the continuance of either of them?*

A. The one is broken by the sinne of man *s*, and abrogated to them that are in Christ *t*; but the

the other ſhall never be removed nor diſanulled to them that have once truly believed in him *u*, *f Ier.31.32. t Gal.5.18. Rom.6.14. u Iſa.54.10. Ier.32.40.*

Q. VVas the covenant of grace revealed and diſpenſed in the times afore Chriſts Incarnation, or only ſince his comming in the fleſh?

A. There hath been the ſame covenant of grace for ſubſtance, in all times and ages of the Church, ſince the fall of man till this day, *Gen.* 3.15.& 15.5,6. *Iohn* 8.56. *Acts* 15, 11. *Heb.*13.8.

Q. But hath there not been ſome difference between the adminiſtration of the covenant of grace in former times, and in theſe daies.

A. Yes, there hath been difference in regard of the manner of adminiſtration, and therefore it is that they are called two Covenants, or Teſtaments, the Old and the New *w*, when for ſubſtance it is but the ſame. *w Ier.*31.31. *Heb.* 8 8, 13:

Q. VVherein ſtands that different manner of adminiſtration?

A. Then it was more burdenſome in regard of the multitude of Ceremonies and ſacrifices, now it is more eaſie; Then it was more darke, in regard of Types and ſhadows, now apparent and cleer.

Q. VVhat may be the further difference?

A. Now there is more power and efficacy of the Spirit, and the graces of it, in the hearts of Gods people genreally, then was then: and whereas

whereas then it was only to be one people, now it is to all Nations.

CHAP. 16. How Christ is the Prophet, Priest, and King unto his people, and in particular of his Prophetical Office.

Q. *You have shewed that the Office of Christ in generall is to be a Mediator, to reconcile God and man together by meanes of the new covenant, or covenant of grace; tell me now what are the speciall parts of his Mediatorship?*

A. He is a Prophet, a Priest, and King.

Q. *How may it be proved that Christ hath this threefold Office of Prophet, Priest, and King?*

A. First, by the condition of his people, lying under a threefold misery of ignorance, estrangement from God, and inability to recover themselves, and return unto God again.

Q. *How doth this prove it.*

A. The first of these miseries is holpen by Christs Propheticall office, the second by his Priestly, and the third by his Kingly.

Q. *How else may this threefold office of Christs be proved?*

A. By the order and manner of bestowing salvation upon his people, which must first be revealed and made known, then purchased and procured, and lastly effectually applied.

Q. *And how doth this prove it?*

A. The first of these is done by Christs Propheticall office, the second by his Priestly, and the third by his Kingly.

Q. *What*

Q. What may be a further proofe of this threefold Office of Christ?

A. The practice of Christ, who first lived as a Prophet teaching the will of God secondly as a Priest he offered himselfe on the Crosse; and then as a King he applies unto his people all the benefits of his passion.

Q. Come we now to the particulars, and tell me how it may be proved that Christ is a Prophet to his people?

A. Because he is expressly so called *a*, as also by other titles importing the same thing; [a] *Deut.* 18.18 *Acts* 3.22,23.

Q. What are those other titles?

A. He is called Counsellor *b*, Messenger *c*, Doctor or Master *d*, Apostle *e*, Speaker *f*, the Shepheard and Bishop of our soules *g*, the faithfull and true witnesse *h*. [b] *Isai* 9 6 [c] *Mal.* 3.1. [d] *Mat.* 23.10. [e] *Heb.* 3.1. [f] *Heb.* 12.25 [g] 1 *Pet.* 2. 25. [h] *Rev.* 1.5. & 3 14.

Q. What is the work of Christ as a Prophet?

A. To reveale and make known to his people the counsell and will of God, *Deut.* 18.18. *Iohn* 1.18. & 4.25. & 15 15. *Matth.* 11.27.

Q. How doth he this?

A. Outwardly by such means as he hath appointed, and inwardly by the teaching and illumination of his holy Spirit.

Q. What are the outward meanes?

A. They are divers and sundry, according as it

it pleaſed him *i*; but chiefly they are the holy Scriptures *k*, and the miniſtery of men appointed to ſpeak in his name *l*. [i] *Heb* 1.1. [k] *John* 5.39 *Col.* 3 16. [l] *Eph.* 4.11,12. *Luke* 10.16. 2 *Cor.* 5.20.

Q. *What is the teaching of the holy Spirit?*

A. It is that inward work of the holy Ghoſt upon the ſoule, whereby the outward teaching is made efficacious and powerfull for opening the underſtanding and humbling the heart to embrace the truth and will of God, *Iohn* 16,13. & 14.26. 1 *Iohn* 2.27

Q. *When hath Chriſt performed his office and function of a Prophet unto his people?*

A. Both when he was upon earth in his own perſon *m*, and alſo in all times and ages of the Church, both afore his incarnation *n*, and ſince his Aſſention into heaven *o*. [m] *Iſai* 42.1,2 & 61. 1,2. *Mat.* 4.25. & 9.35. [n] 1 *Pet.* 1.11. & 3.19. [o] *Mat.* 28.19,20.

Q. *How much of the will of God doth this Prophet make known unto his people?*

A. All that is requiſite for our Salvation; *Iohn* 15 15. & 4.25. & 16.13. & *Deut.* 18.18.

Q. *What then is to be thought of all Doctrines, Traditions, Revelations and Ordinances which he hath not appointed?*

A. They are all to be reject ed and accurſed *p*, as being injurious to the perfection and fulneſſe of the Propheticall office of Chriſt: [p] *Iohn* 8.20. *Gal.* 1.8,9. 1 *Iohn* 4 1. 2 *Iohn* 9.10.

CHAP.

CHAP. 17. Of the Priesthood of Christ.

Q. IS *Christ also a Priest?*

A. Yes, and is frequently so called, *Psal.* 110.4. *Heb.* 2.17. & 3.1. & 4.14,15. & 5.5,6,10. & 8.1. & 9.11.

Q. *Was he a Priest after the order of Aaron?*

A. No, but after the order of *Melchizedek*, *Psa.* 110.4 *Heb.* 7.11,21.

Q. *How may that appeare?*

A. *Aaron* was of the Tribe of *Levi*, but Christ was of the Tribe of *Judah* [a]; and whereas *Aaron* had father and mother, Christ as he was man was without a father, and as God without mother *b*. [a] *Heb.* 7.13,14. [b] *Heb.* 7.3.

Q. *How else?*

A. Aaron and his successors being sinners, had need to offer sacrifice first for their owne sinnes, and then for the peoples: but Christ being altogether without sinne, did offer sacrifice onely for the people. *Heb.* 5.3. & 9.7. & 7.26,27.

Q. *Is there not some difference between the Priesthood of* Aaron *and Christs Priesthood, in respect of the manner of entrance in the same and continuance therein?*

A. Yes, for *Aaron* and his successors were ordained without an oath; but Christ with an oath *c*. And whereas the Priests of the law died and had successors, Christ hath an unchangeable Priest-

Priesthood, continuing Priest for ever *d*. ¢Heb. 7.21. [d] *Heb.*7.23,24,25.

Q. How doe thise priesthoods differ in respect of the sacrifices offered thereby?

A. The one offered the bodyes and blood of beasts; but Christ offered up himselfe, and so was both Priest and Sacrifice, *Heb.*9.12,14,26.

Q. *Is there not some difference in regard of the number of their Sacrifices?*

A. The Sacrifices of the Law were many, because of their imperfections, but Christ hath offered up himselfe once for all, *Heb.*7.27. & 9. 25,26. & 10. 12,14.

Q. *What are the workes performed by him as a Priest?*

A. Oblation or offering a Sacrifice *e*, and making requeſt or intercession for his people *f*. [e] *Heb.*8.3. [f] *Heb.*7.25.

Q. *What was the Sacrifice which he offered?*

A. Himselfe as he is man *g*, his humane soule *h*, and body *i*. [g] *Eph.*5 2. *Heb.*9.26. [h] *Isai* 53.10, 12. [i] *Heb.*10.10.

Q. What kind of Sacrifice was this?

A. It was bloody, or by blood *k*, it was spotlesse *l*, and perfect *m*, and most pleasing unto God *n*. [k] *Heb.*9.12.22. [l] *Heb.*9.14. [m] *Heb.*9.26. & 10.10,12,14 [n] *Eph.*5.2.

Q. What Altar did he offer this Sacrifice upon?

A. The Altar must need be heavenly, as the Priest and Sacrifice were; and the use of an Altar being

being to ſanctifie the gift, and therefore greater then it *w*; and therefore it was not the croſſe of wood, but the Godhead of Chriſt, which was the Altar on which he ſacrificed himſelfe *x*.

w Mat. 23. 19. *x Iohn* 17. 19. *Heb* 9 14.

Q. Whether is Chriſt the only Prieſt unto God in theſe daies, or are there not others who are Prieſts alſo?

A. All Chriſtians are called Prieſts to offer up unto God the ſpirituall Sacrifice of prayer and thankſgiving, and the like *y*; but to be a Prieſt to offer up a Sacrifice propitiatory is proper and peculiar unto Chriſt onely *z*.

y 1 *Pet.* 2. 5. *Rev* 1. 6. *z Heb.* 7. 28.

Q. What acts doth Chriſt perform in making interceſſion for his people?

A. He appeares in the preſence of God for them *a*, preſenting before God the vertue and value of his death and bloodſhedding *b*, with ſome expreſſion of his will before God for their good *c*.

a Heb 9 24. *b Heb.* 12. 24. *&* 9. 12. *c Rom.* 8 34. *Iohn* 17. 24.

Q. In what manner doth he make this interceſſion?

A. Not with teares and words, and proſtrating of his body, as he did on earth, but in ſuch a manner as is ſuitable to his ſtate of glory.

Q. What are the benefits of this interceſſion of Chriſt?

A. Forgiveneſſe of ſinnes daily continued and

and applied *d*, with continuance in Gods favour *e*, and acceptance of our imperfect ſervices *f*. [d] 1 *John* 2.1,2. [e] *John* 17.11. *Luke* 22.32. [f] 1 *Pet.*2.5. *Exod.*28.38. *Rev.*8.3

Q. What are the benefits of this interceſſion?

A. Hereby believers are defended and ſecured againſt the accuſations of all their enemies *g*, with certainty of ſalvation in Heaven *h*. [g] *Rom.* 8.33,34. *Zech* 3.1,2. [h] *Heb.*7.25. *John* 17.24.

CHAP. 18. Of the Kingly office of Chriſt.

Q. HAth Chriſt alſo the office of a King?

A. Yes, for he is often expreſly ſo called *a*, and hath the ornaments of a King; [a] *Pſal.* 2.6. *Ier.*23.5. *Zech.*9.9. *Luke* 1.32,33. *John* 1.49.

Q. What are thoſe ornaments?

A. To ſit upon a Throne *b*, to weare a Crown upon his head *c*, and to have a Scepter in his hand *d*: [b] *Rev.*2.21: *Heb.*1.8. [c] *Heb.*2.9. *Can.* 3.11. *Revel.* 19.12. [d] *Pſal.* 45.6. & *Pſal.* 110.2.

Q. How is he King of his people? as God onely, or as man alſo?

A. Not as God onely, but as Mediator, God and man in one perſon.

Q. How is that proved?

A. Becauſe he that was born and given to us hath the government upon his ſhoulders *e*, and he that was crucified is made Lord and Chriſt *f*;

now

now to be born, and given, and crucified, cannot be said of God onely, [e] *Isa.* 9. 6. [f] *Acts* 2. 36.

Q. How else may it appeare that Christ is King not as God onely, but as man also?

A. Because the time will come when he shall deliver up the Kingdome to the father *g*; but as God he shall reign with the father unto all eternity. [g] 1 *Cor.* 15. 24, 28.

Q. Is any work of Christ as King anywhere expresly ascribed unto him as man?

A. Yea, authority to execute judgement as a Kingly work; and this belongeth unto Christ as man, *Iohn* 5. 27.

Q. Over whom is Christ a King?

A. Over all creatures in Generall *h*, over the visible Church in speciall *i*, and over the elect in a most speciall manner above all other *k*. [h] *Heb.* 2. 8. *Phil.* 2. 10, 11. [i] *Psal.* 2. 6. *Zech.* 9. 9. [k] *John* 17. 2, 6, 12. *Eph.* 1. 22.

Q. How is he King over all creatures?

A. In sustaining and disposing of them all by his providence, as may be for his glory, and the good of the elect, *Heb.* 1. 3. *Col.* 1. 16. *Pro.* 8. 15, 16. *Isa.* 43. 14, 15.

Q. And how is he King of the visible Church?

A. In that he gathereth men into it *l*, appoints Ordinances and Officers unto it *m*, and prescribeth laws *n* for the manner of carrying on all things therein; [l] *Psal.* 110. 1, 2, 3. *Isai* 43. 5, 6. [m] 1 *Cor.* 12. 4. *Eph.* 4. 11. *Mat.* 28. 20. [n] *Jam.* 4. 12. *Isai* 33. 22.

Q. How

Q. *How doth Christ all these things in the Church?*

A. He doth them all by his word, which is therefore called the word of the Kingdome, *Mat.*13.19.

Q. *And how is Christ King of the Elect?*

A. Not onely by his providence, as over all creatures: nor only by his Word and Ordinances, as to the visible Church, but also by the speciall working of the grace of his holy Spirit in their hearts, *Ezek.*36 26. *Eph.*1 22. *Col.*1 18.

Q. *Hath not the Kingly office of Christ some that are enemies unto it?*

A. Yes, sin and the world, the divel and death.

Q. *What are the acts of Christs Kingly office in respect of those his enemies, and the enemies of his Church and elect people?*

A. To bridle *o*, and subdue *p* them all. *o Rom.* 6 14. 2 *Kings* 19.28. *Iob* 1.12. & 2.6. *p Psa.*110. 1,5,6. *Heb.*2 14. 1 *Cor.*15.25,26.

Q. *What are the properties of Christs Kingdom?*

A. It is lawfull *q*, spirituall *r*, powerfull *s*, righteous *t*, large *u*, and everlasting *w*. *q Psa.*2.6. *Mat.*28.18. *Luke* 1 32. *r Rom.*14.17. *John* 18 36. *Luke* 17.20. *s Rev.*1.5. & 19.16. *t Psa.*45.6,7. *Rev.*19.11. *u Psa.*2.8. & 72.8,9,10,11. *w Psa.*45. 6. *Dan.*7.14. *Luke* 1.33.

CHAP. 19. Of Christ his humiliation.

Q. *HAving spoken of the person & Offices of Christ, how are we in the next place to consider of his actions?*

A. In

A. In a twofold estate: his state of humiliation, and his state of exaltation.

Q. *VVhat are the generall acts of his humiliation?*

A. Laying aside the full manifestation of his divine Majesty for a time *a*, and assuming unto him the nature of man *b*. [a] *Phil.* 2 7. *Iohn* 17.5. [b] *Heb.*2.14,16. *Iohn* 1 14. *Phil.*2.7.

Q. *VVhat else?*

A. It was a great act of his humiliation, that he became subject to the law *c*, and not onely a man, but in the meanest condition of men *d*. *c Gal.*4 4. [d] *Phil.* 2 7. *Isai* 53.2,3. *Psal.* 22. 6.

Q. *VVhat may be evidences that he was a man of a very mean condition and state?*

A. His poore birth, his afflicted and poore life, his shamefull and accursed death, with the things that follow afterward, do evidently shew the same.

Q. *What was his poor birth?*

A. He was born of a poor Virgin for his mother who was espoused to a Carpenter for her husband; and when he was born was wrapped in swadling clothes and layd in a manger, because there was no room for his poor mother in the Inne, *Luke* 2.7.

Q. *What else was the testimony of his poore birth?*

A. When he was presented to the Lord in the

the temple with an offering, the offering was but a paire of turtle doves or two yong pigeons, which was an offering appointed at the birth of children of the poorest sort of people. *Luk.* 2.24. *Levit.* 12. 8.

Q. *What was his poore and afflicted life?*

A. His fleeing into Ægypt from the rage of Herod *e*, his poverty in outward estate *f*, and his subjection to his parents *g* as any other child. [e] *Mat.* 2. 14. [f] *Mat.* 8.20. *Luk.* 8. 3. [g] *Luk.* 2. 51.

Q. *What else were testimonies of his afflicted life?*

A. His temptations from the divell *h*, his wearysome journeys from place to place *i*, and his manifold persecutions from the hands and tongues *k* of wicked men, [h] *Mat.* 4. 1. *Luke* 4. 13. [i] *Acts* 10. 38. *John* 4. 6. [k] *Iohn* 8. 48. 52. 59. *Luk.* 4. 28. 29.

Q. *What was his shamefull, painefull and accursed death?*

A. It was his crucifying or death upon the Crosse *l*, which was a death accursed by the Law *m*. [l] *Phil.* 2: 8. [m] *Gal*: 3. 13.

Q. *Wherein was the shame of that death?*

A. It was shamefull in that he was Crucified in the midst betwixt two theeves *n*, and Barabbas a Murtherer counted more worthy then he *o*. [n] *Mat.* 27.38. [o] *Mat*: 27. 21.

Q. *What else was the shame and paine of that death?*

A. He was Crowned with thornes, and otherwayes derided by the people and prieſts, his hands and feete were nailed to the Croſſe, and his ſide was pierced with a Speare to the effuſion of water and blood, *Matth.* 27. 29. 30. 31. *Iohn* 19. 34.

Q. *What elſe was there in his death?*

A: That which was the greateſt of all was, that he endured a grievous agony with his fathers wrath, *Mat.* 26, 37. 38. and 27. 46.

Q. *What followed after his death?*

A. He was buried in the grave *p*, and continued under the power and dominion of death for a time *q*, *p Matth.* 27. 60. *q Acts* 2. 27.

Q. *What was the end of all this Humilation of Chriſt?*

Q. That he might make ſatisfaction to the juſtice and honour of God, which had been wronged by our ſinnes *r*, and to procure for us reconciliation with God and eternall life *ſ*, *r. Rom* 3. 25. *1 Tim.* 2. 5. 6. *1 Ioh.* 2. 1. 2. *ſ Rom.* 5. 9. 10.

Q. *How came Chriſt to be liable to make ſatisfaction for our ſinnes?*

A. Becauſe he voluntarily became our Surety, and ſo was to pay the debt that we were in unto God, *Heb.* 7. 22. *Pſal.* 40. 7.

CHAP.

CHAP. 20. Of the exaltation of Christ, and his Resurrection from the dead.

Q. *HAving considered of Christs Humiliation, how are wee in the next place to consider of his exaltation?*

A. The exaltation of Christ is to be considered both in respect of his Godhead and his manhood, and in the severall degrees thereof.

Q. *What is his exaltation in respect of his Godhead?*

A. It is nothing else but the manifestation of that divine power and glory of his, which had beene so much concealed in all the time of his humiliation, *Iohn* 17 5. *Rom.* 1. 4:

Q. *And what is his exaltation in respect of his Manhood?*

A. It consists partly in laying aside all those infirmities which it had beene subject unto in the time of Humiliation by hunger, thirst, wearinesse and the like, which are all of them removed and done away, 1 *Cor.* 15. 43.

Q. *Wherein else doth this exaltation consist?*

A. In that the humane nature of Christ was filled with all the glorious excellencies that a creature is capable of, and this both in respect of his soule *a*, and in respect of his body *b*. [a] *Heb.* 12. 2. [b] *Phil.* 3. 21.

Q. *Doth the bodie of Christ by meanes of his exultation or Glorification become infinite, or Omnipresent or in many places at once?*

A. As the ſoule of Chriſt being Glorified doth ſtill retaine the nature of a ſoule: ſo his bodie doth ſtill retaine the eſſentiall properties of a bodie *c*, and therefore is not infinite nor omnipreſent, for that were to deſtroy its eſſentiall properties, [c] *Matth* 28. 6. *Luke* 20. 39.

Q. *VVhat are the degrees of Chriſts exaltation?*

A. His reſurrection from the dead, his aſcention into heaven, and his ſitting at the right hand of God.

Q. *VVhat meane you by his reſurrection from the dead?*

A. I meane that his body which was dead was quickned againe *d*, by the uniting together of his ſoule and body againe, which in death had been ſeparated: and alſo that being quickned he came forth again out of the grave *e*. [d] 1 *Pet.* 3. 18. *Rom.* 14. 9. [e] *Mat.* 28. 6. *Iohn* 20. 6. 7.

Q. *VVhat certainty is there of this reſurrection of Chriſt?*

A. The ſcripture ſaith that Chriſt is riſen indeed *f*, and his reſurrection hath beene witneſſed by many cleare and pregnant Teſtimonies, [f] *Luke* 24. 34.

Q. *VVhat are thoſe teſtimonies?*

A. The bleſſed Angels did witneſſe that Chriſt was riſen from the dead *g*; ſo alſo did the watchmen which were ſet to have kept him from riſing *h*, and likewiſe certaine godly women *i*, to whom he ſhewed himſelfe alive after his

his Resurrection. [g] *Matth.* 28. 5, 6. *Mark.* 16. 6. 7. *Luk.* 24. 4, 5, 6. [h] *Matth.* 28. 11. [i] *Matth.* 28. 9. 10. *Luk.* 24. 9. 10.

Q. *What further Testimonies was there of Christs resurrection?*

A. The Apostles who were witnesses appointed of God for this end *k*, doe frequently testifie the same *l*. [k] *Act.* 10. 41. [l] *Act.* 2. 24. 32. and 3. 15. and 4. 10. 33. and 5. 30. 31. 32. and 10. 40. 1 *Cor.* 15. 4, 5, 6, 15.

Q. *Did not Christ also declare his owne Resurrection by shewing himselfe upon earth after he was risen from the dead, afore he ascended into Heaven?*

A. He shewed himselfe alive by appearing to many within the space of those forty dayes betweene his Resurrection and ascention *Acts* 1. 3.

Q. *What are some of those apparitions of Christ in those dayes?*

A. He appeared to Mary Magdalen *m*: and to other Godly Women *n*, to two disciples as they were going to Emmaus *o*, and to all the disciples together except Thomas *p*. [m] *Mark* 16. 9. [n] *Matth*: 28. 9. 10. [o] *Luk.* 24. 13. [p] *Ioh.* 20. 19.

Q. *To whom else?*

A. To the disciples at another time and to Thomas being with them *q*, to seven of them at the sea of Tiberias *r*, to the Eleven a in Mountain of Galilee *s*, and upon the mount of Olives *t*, and to above five hundred brethren at once *u*.

q Ioh.

q Ioh. 20 26. r Ioh. 21. 1. 2. s Mat. 28.16. t Acts 1.12. u 1 Cor. 15. 6.

Q. *You have sufficiently shewed the certainty of Christs resurrection; tell likewise the time of it, when it was that he arose.*

A. Hee rose againe the third day after he was put to death, 1 Cor 15. 4.

Q. *By what power did he rise againe?*

A. By the power of the father w, and his owne almighty power x. w Act. 2. 24. Eph. 1. 19. 20. x Ioh. 2. 19. and 10. 18.

Q. *What were the ends of his Resurrection?*

A. He rose againe to shew the dignity of his person y, to fulfill the scriptures z, and to shew that there was sufficiencie of merit and satisfaction in his death a. y Rom. 1. 4. z Luk. 24. 46. Psa. 16. 10. and 110. 7. Isa. 53. 10. 11. 12. a Rom. 4. 25. 1 Cor. 15 17.

Q. *Open this last a little more plainely.*

A. When a suretie apprehended and laid in prison hath fully discharged the debt, it is meete that then he should be released, and when he is released, it appeareth thereby that the debt is fully paid: so when Christ had fully satisfied for our sinnes, it was meete he should be released from death, and being so released it appeareth thereby that satisfaction for our sinnes was fully made.

Q. *What other ends were there of the Resurrection of Christ?*

A. He

A. He roſe that he might have Lordſhip and Dominion over quicke and dead *b*, which he had duely purchaſed by his ſuffering. [b] *Rom.* 14. 9. 1C. *Phil.* 2. 8, 9. 10.

Q. Could Chriſt have performed the office whereto he was appointed, if he had not riſen from the dead?

A. That may be another end of his Reſurrection, namely that he might performe the office of an eternall Prieſt, and Prophet and King unto his People, which he could not have done if he had ſtill remained under the power and Dominion of Death.

Q. What are the benefits of Chriſts Reſurrection?

Hereby believers may be aſſured of their Iuſtification from all their ſinnes *c*, of their ſpirituall riſing to newneſſe of life *d*, and of their Reſurrection to glorie at their laſt day *e*. [c] *Rom.* 4. 25. 1 *Cor.* 15. 17. 1 *Pet.* 3. 21. [d] 1 *Pet.* 1. 3. *Rom.* 6. 4. *Eph.* 2. 5. 6. *Col.* 2. 12. and 31. [e] 1 *Cor.* 15. 20, 21, 22. *Rom.* 8. 11. 2 *Cor.* 4 14.

CHAP. 21. Of Chriſts Aſcention into Heaven.

Q. WHen Chriſt was riſen from the dead, did he ſtill continue upon earth?

A. No, but after a time he left this world, and aſcended into heaven *Iohn* 16 28.

Q. What was the place from whence he did aſcend?

A. In

A. In generall from this world, and in speciall from the mount of Olives neere unto Ierusalem *Acts* 1. 12.

Q. *What was the place to which he did ascend?*

A. The third heaven, farre above this earth, and all these inferior and visible heavens. *Mark* 16. 19. *Luk.* 24. 51. *Act.* 1. 11. *Ioh.* 14. 1. 2. *Eph.* 4. 10.

Q. *Was this ascention of Christ a true and reall mutation and change of place, or onely a change of his Estate?*

A. Though Christ in respect of his Godhead be everywhere present *a*, and in respect of the power and comfort of his spirit be present with all his saints upon earth *b*; yet his ascention into heaven was such a true and reall change of place, that in respect of his bodily presence he is now no more upon earth, but in heaven *c*, [a] *Ioh.* 3. 13. [b] *Mat.* 18. 20. and 28. 20. and *Rev.* 2. 1. [c] *Ioh.* 16 28. *Mat.* 26. 11. *Act.* 3. 21.

Q. *What was the efficient cause of Christ ascention?*

A. The power of the father, in respect whereof he is said to be received or taken up *d*; and his owne Almighty power, in respect of which he is said to ascend, or goe up *e*. [d] *Mark.* 16. 19. *Act.* 1. 2. 9. 11. [e] *Eph.* 4. 10.

Q. *When was the time of this ascention?*

A. Forty dayes after his Resurrection from the dead *Act.* 1. 3.

Q. *Why*

Q. Why did he ascend no sooner?

A. Because he would first sufficiently confirme the faith of the disciples concerning his resurrection, and fully instruct them in the things pertayning to the kingdom of God. *Acts* 1. 3.

Q. Why did he stay upon earth no Longer?

A. To shew that it was not an earthly life, which he now affected or minded.

Q. Who were witnesses of his Ascention?

A. The disciples who were with him at that time upon the mount of Olives, and certaine Angel which then appeared. *Acts* 1. 9. 10. 11.

Q. For what end did Christ ascend into heaven?

A. That he might fulfill the scripture *f*, and fully performe his office *g*, and take possession of the glory that was due unto him *h*. [f] *Luk* 24. 44. *Psal.* 68. 18. [g] *Heb.* 6. 20. and 7. 26. and 8. 4. [h] *Luk.* 24. 26.

Q. What else were the ends and fruits of his ascention?

A. The leading of Captivity Captive *i*, the giving of gifts unto men *k*, the pouring out of his spirit upon his people *l*, and preparing a place for them *m*. [i] *Psa.* 68. 18. [k] *Eph.* 4. 8. 11. [l] *Iohn* 14. 16, 17. & 16. 7. *Acts* 2. 33. [m] *Iohn* 14. 2. 3.

CHAP.

CHAP. 22. Of Christs sitting at the right hand of God, and his returne to the last judgement.

Q: *BEsides the Resurrection and ascention of Christ, what further degree is there of his exaltation?*

A. His sitting at the right hand of God *Psal.* 110. 1. *Mark.* 16. 19. *Eph.* 1. 20. *Col.* 3. 1. *Heb.* 1. 3, 13. and 8, 1. and 10. 12, 13.

Q. *What are we to understand by Christs sitting at the right hand of God?*

A. That fulnesse of excellent majestie and glorious Dominion whereto he is now advanced, farre above the most glorious Angels and every other creature, *Eph:* 1. 20, 21, 22. *Heb.* 1. 13.

Q. *But divine dominion and soveraignty over all Creatures belonging to the father and to the holy Ghost, why is this peculiarly ascribed unto Christ?*

A. Not in respect of right but the actuall and immediate exercise therof; for the former belonging to all the divine persons, this latter is now peculiarly committed unto Christ: *Ioh.* 5. 22. 27. *Act* 10. 42. and 17. 31.

Q. *Who gave Christ this great authority thus to sit at the right hand of God?*

A. He did not come unto it by any unjust usurpation, but it was given unto him by God. *Eph.* 1. 20. *Phil.* 2. 10. *Iohn* 5. 22. 27. and 17. 2.

Q. *And why did God give this great advancement unto Christ?*

A. Be-

A. Because the sonne did voluntarily humble himselfe to the greatest degree of obedience and humiliation; therefore the father gave unto him this exaltation and advancement, as a reward and recompence of that his humiliation, *Phil.* 2. 10. 11. *Isa.* 5. 3. 12.

Q. Doth Christ sit at the right hand of God in respect of his divine nature onely or in regard of his manhood also?

A. This dignity belongs to Christ as God and man in one person, and not in respect of one of his natures alone.

Q. How may that appeare?

A. Because it is given to him immediately upon his Ascention into heaven *a*, and is to be exercised by him both as Davids Lord *b*, and also as he is the sonne of man *c*. [a] 1 *Pet.* 3. 22. [b] *Psa.* 110 1. [c] *Iob.* 5. 27.

Q. How long shall this sitting of Christ at Gods right hand continue?

A. Vntill all his enemies be made his foot-stoole *Psa.* 110. 1. 1. *Cor.* 15. 25?

Q. Shall it never cease and have an end?

A. If we speake of his reigning and ruling in a way and manner peculiar and appropriate to his person, so we may safely say that when all his enemies are put under his feet, then shalbe the end, when he shall deliver up the kingdome to the father, and himselfe be subject to him, 1 *Cor.* 15. 24, 25, 28.

Q. What

Q. What shall be the last act of this glorious power and authority of Christ, and so the last degree of his exaltation?

A. His returne to Iudgement at the last day, when he shall come a second time into this world with unspeakable majestie and glory, to judge the Quick and dead 2 *Tim*: 4. 1. *Act.* 10. 42. and 17, 31. *and Mat.* 25. 31. and 26. 64. & 2 *Thes.* 1. 7, 8, 9.

CHAP. 23. Of faith and union with Christ.

Q. You have spoken of the person, Offices and actions of Christ; you are now to shew the benefits that come by Christ, and how we are made partakers of Christ and of his benefits?

A. We are made partakers of Christ and all his benefits by faith alone, *Iohn* 1. 12. and 3. 16, 18, 36. and 20. 31. *Eph.* 3. 17. and *Act.* 16. 31.

Q. What meane you by faith?

A. That grace of the spirit whereby we receive Christ, which is wrought in our hearts in our effectuall calling?

Q. How is faith wrought in effectuall callings?

A. Effectuall calling consists of two parts, the offer of Christ to the soule, and the soule excepting of that offer or the call of God when he calls the soule to come to Christ, and the answere of the soule unto that call *a:* now this latter is nothing else but faith: [a] *Ier.* 3. 22. *Ioh.* 6. 44, 45. and 10. 16. *Isa.* 55. 5.

Q. How

Q. How is faith wrought in us?

A. Not by any power of our owne freewill *b*, or meerely by morall perswasion *c*; for we are dead in sinnes and treepasses *d*. [b] *Iohn* 6. 44. [c] *Act.* 13. 41. [d] *Eph*: 2: 1:

Q. How then is it wrought?

A. By the almighty power of the spirit of God as the author of it *e*; and by the word as the instrument thereof *f*, [e] *Acts* 16, 14. *Phil.* 1. 29. 2 *Cor.* 4, 13. *Rom.* 15. 13. [f] *Rom.* 10. 14, 17. *Act.* 15. 7.

Q. How doth the word worke faith?

A. The Law prepareth for it *g*, by convincing the soule of sinne *h*, and terrifying for the same *i*, through the worke of the spirit of bondage *k*: [g] *Gal.* 3. 24. *Rom.* 10. 4. [h] *Rom.* 3. 20. and 7, 9, 10. [i] *Rom.* 4. 15: *Exod.* 20. 18, 19. [k] *Rom.* 8. 15.

Q. And what doth the Gospel?

A. It presents the excellency and worth of Christ as an onely and alsufficient saviour *l*; but withall convincing the soule of its great sinne in not beleeving in Christ *m*, of its utter insufficiency to come to him *n*, and its great unworthynesse *o* to have any part or portion in him. [l] *Ioh.* 3. 16. *Act.* 13, 38. 39. 1 *Tim.* 1. 15. [m] *Ioh.* 16. 9. [n] *Ioh.* 6. 44. [o] *Luk.* 3. 4, 5. and 15, 17, 18, 19.

Q. What followeth hereupon?

A. Hereby the soule feeling it selfe to be utterly

terly loſt is further and more kindely broken and humbled, *Luke* 19.10. *Iſa.*61, 1,2, 3. *Matth.* 11.20. *Zac:* 12. 10.

Q. *What elſe is done by the Goſpell in the working of faith?*

A. It ſweetly encourageth poore loſt ſoules to come to Jeſus Chriſt *p*, and enableth them ſo to doe, rowling and reſting themſelves upon him *q*, by the helpe of the ſpirit of grace *r*, which is miniſtred thereby *s*, [p] *Mat*: 11. 28. *Iob*: 6. 37. *Iſa.*55. 1. 2. [2] *Cor*: 5. 20. [q] *Iohn* 6.44,45 *Jer.* 3. 22. *Iohn* 13.15. *Rom.* 1. 16. [r] *Zac.* 12. 10. [s] *Gal.* 3. 2. 2 *Cor.* 3. 8.

Q. *It ſeemes then you make Chriſt the object of faith?*

A. Yea; not onely the whole truth of God *t*, but ſpecially Chriſt Jeſus as he is ſet forth in the promiſes of the goſpel, is the obiect of ſaving faith *u*, [t] *Act.* 24. 14. [u] *Ioh.* 3. 16. *Act.* 16. 31.

Q. *Wherein doth the nature of this faith conſiſt?*

A. Not onely in knowledge of the revealed will of God *w*; and in aſſent to the truth thereof *x*; for ſo much may be found in devils *y*. [w] *Rom.* 10. 8, 14; 15. [x] *Act.* 24. 14. [y] *Iam.* 2. 19. *Mark.* 1. 24.

Q. *What is there more then this in ſaving faith?*

A. There is alſo a comming unto Ieſus Chriſt *z*, with affiance *a*, and reliance upon him *b*, [z] *Iob.* 6. 35. 44, 45, 65. [a] *Eph.* 1. 12. 2 *Tim.* 1. 12. *Iſa.* 50. 10. [b] *Cant.* 8. 5.

Q. *What*

Q. *What is the subject in whom this faith is wrought?*

A. This faith is not wrought in any reprobate but only in the elect *c*; and not onely in the understanding, or only in the will but in the whole heart *d*. [c] *Rom.* 8. 30. *Act.* 13. 48. *Ioh.* 6. 37. and 10. 26. [d] *Rom*: 10. 10. *Act.* 8, 37.

Q. *And what an heart is it in whom this faith is wrought?*

A. Onely the heart of such an one as is now a poore, lost and broken-hearted sinner: *Math.* 9. 12, and 11, 28. *Luke* 19. 10. and 3. 4, 5, 6.

Q. *Why say you so?*

A. Because till the heart be thus prepared, men will never come to Christ *e*, nor can they truly beleeve on him *f*, [e] *Iohn* 5. 40. *Rom*: 10. 3. *Jer.* 2. 31, 36. *Luke* 15. 16. [f] *Iohn* 5 44.

Q. *What thinke you then of those who professe themselves to be true beleevers, and yet were never in any measure thus prepared and humbled?*

A. The case of such professors is very dangerous.

Q. *Why say you so?*

A. Because the fallow ground of their hearts being never broken up, they doe but sow among thornes *g*, & so the stonienesse of their hearts not being removed by any sound & thorough worke of contrition and humiliation, therfore though they may for a time receive the word with joy, and beleeve for a season, yet they are like to be

but

but temporary beleevers, and in time of temptation fall away *h*, [g] *Jer.* 4. 3. 4. [h] *Matth.* 1. 3. 5, 6, 20, 21. *Luk.* 8. 6, 13.

Q. *You have shewed the cause, and the object, the nature and subject of faith; tell me now what are the principall effects of faith?*

A. Hereby we have union with Christ himselfe *i*, and so communion with him in all the benefits which he hath purchased for the Elect *k*.

[i] *Iohn* 12. *Eph.* 3. 17. [k] *Rom.* 8. 32. 1 *Cor.* 3 22.

Q. *What understand you by union with Christ?*

A. That spirituall conjunction *l* betweene Christ and the beleever whereby the beleever hath possesion of Christ as his owne *m*, dwelling in Christ *n*, and Christ in him *o*, and is made one spirit with him *p*. [l] 1 *Cor* 6. 17. [m] 1 *Iob.* 5. 12. *Cant.* 2. 16. [n] *Rom.* 16, 7. 2 *Cor*: 5. 17. [o] *Eph.* 3. 17. *Iob.* 6. 56: [p] 1 *Cor.* 6. 17. *Iob.* 17. 21.

Q. *By what comparisons or similitudes is this union expressed in Scripture?*

A. It is expressed by that union that is between the husband and wife *q*, the vine and the branches *r*, and the head and the members *s*. [q] *Eph.* 5. 23. [r] *Iob.* 15. 4. 5. [s] *Col.* 2. 19. *Eph.* 4. 16. 1 *Cor.* 12. 12.

Q. *What benefit comes to beleevers by meanes of this their union with Christ?*

A. Being one with Christ, therefore Christ will be sure to take all their Injuries and afflictions as if they were his owne *t*, will free them from

from condemnation *x*, and afford unto them communion with him in all his benefits *w*, [t] *Act.* 9. 4. 5. *Matth.* 25. 40. 45. [u] *Rom.* 8. 1. [w] 1 *Cor.* 3. 22. 23.

Q. *What are those Benefits of Christ wherein believers have communion with him by vertue of this their union?*

A. Some of the principal are Justification *x*, Adoption *y*, and Sanctification *z*, besides which if God give us Christ, he will with him freely give us all things also *a*. [x] *Rom.* 3. 24. *Acts* 13. 39. [y] *Iohn* 1. 12. *Gal.* 3. 26. [z] 1 *Cor.* 1. 30. and 6. 11. *Eph.* 5. 26. [a] *Rom.* 8. 32.

CHAP. 24. Of Justification & of Adoption.

Q. *Let us come to the first of these benefits which is our justification; and first tell me what is the meaning of the word to justifie?*

A. It doth not signifie to make an unjust man just by changing his qualities; for then it were all one with sanctification from which it is distinct 1 *Cor* 6. 1. 1.

Q. *What then doth it signifie?*

A. To Justifie is frequently opposed to condemne *a*, and therefore it doth properly signifie to acquit from blame and punishment [a] *Prov.* 17. 15. *Deut.* 25. 1. *Mat.* 12. 37. *Rom.* 8. 33.

Q. *What is the cause of our justification.*

A. The impulsive cause that moveth God to justifie a sinner is nothing else but his free grace: *Rom.* 3 24. *Tit.* 3. 7.

Q. *VVhat is that for which God doth justifie?*

A. God doth not justifie us without righteousnesse; for then how should God be just *b*? but he justifieth us by and for a righteousnesse which is most exact and perfect. [b] *Exod.*34.7. *Rom.*2.2. *Gen.*18.25. *Prov* 17.15.

Q. *What is that perfect righteousnesse?*

A. Not our own righteousnesse in obedience to the Law *c*, for that is most imperfect *d* [c] *Rom.* 3.20. *Gal.*3.11. & 2.16. *Psal.*143.2. *Phil.*3.9. [d] *Isai* 64.6. *Psal.*130.3.

Q. *What righteousnesse is it then?*

A. That perfect righteousnesse whereby we are justified is that righteousnesse which was wrought by Christ, and inherent in his person, *Isai* 45.24,25. *Ier.*23.6. 1 *Cor.*1.30. 2 *Cor.*5.21. *Rom.*5.18,19.

Q. *How comes the righteousnesse of Christ to be ours, that we may be justified thereby?*

A. God doth graciously impute it to us *e*, and faith is the instrument for the receiving of it *f*, that so by it we may be justified; [e] *Rom.*4.6. [f] *Rom.*3.28. & 4.5. & *Gal.*2.16.

Q. *Open this a little further, how faith is considered when we are said to be justified by faith?*

A. Faith is not considered in justification properly, as if the very act of believing were the matter of our righteousnesse; neither doth it justifie as a work or vertue in us by any merit of it selfe.

Q. *Why*

Q. Why may not faith be considered in our justification as a work or vertue in us?

A. Because all workes of ours are excluded from being any cause or matter of our justification *g*; and therefore if faith were so considered, it must then be excluded also; *g Rom* 3.28. *Gal.*2 16. *Phil.*3 9.

Q. How then is faith considered when we are said to be justified by faith?

A. Onely relatively in respect of the object of it, which is Jesus Christ and his righteousnesse.

Q. Faith being not considered in our justification properly as a worke or vertue in us, it must needs then be considered relatively in respect of Christ the object of it; but how may the truth of this yet further appeare?

A. As the Scripture saith we are justified by faith, so it also saith Christ is our righteousnesse *h*, and that we are justified by Christ *i*. *h Jer.*23.6. *i Acts* 13 39. 2 *Cor.*5.21.

Q. What else may be said for the further clearing of this truth?

A. Sometimes this phrase, *to be justified by faith*, is expounded in the words immediately following, to be nothing else but to be justified by Christ, *Gal.*2. 16 17.

Q. What are the parts of justification?

A. Justification is onely one benefit of God vouchsafed to believers; but there are two parts thereof inseparably conjoyned, namely, for-

giveneſſe of ſinnes through the ſufferings of Chriſt, and accounting a man juſt and righteous through the righteouſneſſe of Chriſt imputed to him.

Q. What is the object of juſtification, the perſons whom God doth juſtifie?

A. Onely the Elect *k*, being by nature and in themſelves ſinners and ungodly *l*, but called by grace to be true believers in Chriſt *m*. *k Rom.* 8.30. *Iſai* 45.25. *l Rom.* 5.4,5. & 5.10. *m Rom.* 8.30 *Gal.*2.16. *Rom.*3 30.

Q. What is Adoption?

A. An act of Gods free grace *n*, whereby the Elect *o* being in themſelves aliens & ſtrangers *p* from God, are upon their believing in Chriſt *q* admitted for Chriſts ſake *r*, on whom they doe believe, into the houſhold of God, and to the dignity and priviledge of his children *ſ*. *n 1 Iohn* 3 1. *o Eph.* 1.5. *p Eph.* 2.19. *q 2 Cor.*6.17,18. *1.b2* 1.12. *Gal.* 3.26. *r Iohn* 1.12. *Gal.* 4.4,5. *ſ Eph.*2 12. 2 *Cor.*6.18.

Q What are the benefits of this adoption?

A. By means hereof believers are brethren to Chriſt Jeſus *t*, have title to the heavenly inheritance *u* and have liberty and boldneſſe to make their requeſts to God *w*, as to a moſt gracious and loving father. with great aſſurance to be heard *x*. *t Rom.*8.29. *Heb.*2.11,12. *Iohn* 20.17. *u Rom* 8.17. *w Gal* 4.6. *Rom.*8.15. *x Matth.*7.9, 10,11.

CHAP.

CHAP. 25. Of Sanctification, and the difference between it and Justification; and of foure other benefits of Christ to believers.

Q. *Sanctification being another of those benefits that come by Christ, and our union with Christ, tell me first of all what Sanctification is?*

A. It is a true and reall change *a*, wrought by the Spirit of God *b*, in the Elect *c*, now believing on Christ *d*: whereby the whole man *e* is changed and altered from the turpitude and filthinesse of sinne *f*, to the purity of the Image of God. [a] 1 *Cor.* 6. 11. 2 *Cor.* 5. 17. [b] 1 *Thess.* 5. 23. 2 *Thess.* 2. 13. [c] *Isai* 4. 5. *Eph.* 1. 4. [d] *Acts* 15. 9. & 26. 18. [e] 1 *Thes* 5. 23. [f] 2 *Cor.* 7. 1. *Eph.* 4. 22, 24. *Rom* 6. 3, 4, 11.

Q. *What difference is there between the former benefit, to wit Justification, and this of Sanctification?*

A. The materiall cause of the one is the righteousnesse of Christ without us, imputed to us *g*; but the materiall cause of the other is a body of divine graces and qualities infused into the soule, created in us *h*. [g] *Ier.* 23 6. 2 *Cor.* 5. 21. *Rom.* 4 6. [h] 2 *Pet.* 1 4. *Gal.* 5. 22.

Q. *How doe they differ in respect of their formall causes?*

A. The formall cause of justification is the pronouncing of the sentence of absolution, and accepting a mans person for righteous: the formall

mall cause of Sanctification is the restoring o Gods Image into the soule, by putting off th^e old man, and putting on the new, *Ephes.* 4. 22, 23, 24

Q. How else doe they differ?

A. Justification makes no reall change in the soule, as when the Judge acquits a man, but makes him never a whit the more honest then before; but Sanctification makes a great change in the soule from sinne and corruption unto purity and holinesse, *Rom.* 6. 17. 1 *Tim.* 1. 13. 1 *Cor.* 6. 11.

Q. What may be a fourth difference?

A. Justification is perfect at the first, as one individuall act; but Sanctification is a graduall work, imperfect at the first, and growing by degrees.

Q. Why doe you say that Iustification is perfect at the first?

A. Not in respect of the sense and feeling, and assurance of it, for these may increase and grow daily, and are therefore daily to be prayed for, *Mat.* 6. 12. *Luke* 17. 5.

Q. How then is justification perfect at the first?

A. In respect of the matter whereby we are justified, which is the imputed righteousnesse of Christ, which is so perfect that a man can never have more all the daies of his life, though he should live as long as ever any did.

Q. Is not Sanctification also perfect at the first?

A. Farre

A. Farre from it; for the honest men upon earth have been sensible of such imperfection i in their Sanctification, that they durst not stand to be justified before God thereby *k*. i *Rom.*7.14, 15,18,19,21,23. *Phil.*3.12,13. *Isai* 6.5. k *Psal.* 130.3. & 143.2. *Iob* 9.2,3,14,15,20,21.

Q. What proceeds from this imperfection of Sanctification?

A. A continuall combat between corruption and grace in the sanctified soule, *Gal.* 5.17. *Rom.*7.

Q. And what else?

A. A continuall exercise of repentance, and of fleeing to the grace of God in Christ Jesus, *Rom.*7.24,25.

Q. Justification, Adoption, and Sanctification are excellent benefits that come to believers through Christ; tell me what other benefits do accompany or flow from these?

A. In this life there doth accompany or flow from them assurance of Gods love, lively hope, and expectation of glory, peace of conscience, and joy in the holy Ghost, *Rom.*5.1,2,5. & 14. 17. *Tit.*2.13.

Q. If these things be vouchsafed to believers in this life, what shall they have in the life to come?

A. Unspeakable glory and happinesse in the immediate fruition of communion with God and Christ unto all eternity, *Col.*3.4. 1 *Iohn* 3.2. *Heb.*12.23. 1 *Cor.*15.28.

Q. But

Q. But may not a true believer lose his faith, and so lose all these benefits that come by faith in this life, and fall short of eternall glory in the life to come?

A. If he should finally lose his faith, it would be so indeed; but God that of his grace hath wrought this faith in him, will preserve and perfect the same untill the day of Christ, *Phil.* 1. 6. 1 *Cor.* 1. 8.

Q. Doe you mean then that a true believer can never totally nor finally fall away, but shall persevere in grace unto the end?

A. Yea, I mean so indeed; this perseverance of believers in the state of grace being plainly and plenteously taught in the holy Scriptures, 1 *Pet.* 1. 5. *Luke* 22. 31, 32. *Iohn* 17. 20, 21. & 10. 28. *Mat.* 16. 18. *Ier.* 32. 40.

CHAP. 26. Of the necessity of faith, its imperfection at the first, and the means whereby it may be increased: Of hearing the word, and of Baptisme and the Lords Supper.

Q. You have shewed many excellent benefits that come by faith; but whether is faith of such necessity that these things cannot be without it?

A. Such is the necessity of this grace of faith, that in respect of the usuall way of Gods dispensation, there is no hope nor possibility that a man should escape wrath or attaine happinesse in this or in another world without faith, *Iohn* 3. 18. 36. *Mark* 16. 16. *Heb.* 11. 6.

Q. Faith

Q. Faith then is very profitable and necessary; but whether is it perfect at the first, or groweth by degrees?

A. The best faith is imperfect in this life *a*, and is usually little at the first *b*, increasing and growing by degrees unto more perfection *c*.

a 1 Cor. 13.9,12. 2 Thes. 1.3. with 1 Thes. 3.10.
b Mat. 8.26. & 12.20. c Rom. 1.17. 2 Thes. 1.3. Iob 17.9.

Q. What are the ordinary and usuall means for increasing of faith?

A. Hearing the word *d*, Communion of Saints *e*, receiving of Sacraments *f*, prayer *g*, reading *h*, meditation *i* and conference.

d 1 Pet. 2.2. Eph. 4.12. Pro. 1.5. & 9.9. e Psa. 92.13 & 65.4. 1 Thes. 5.11. f Rom. 4.11. 1 Cor. 10.16. g Mark 9.24. Luke 17.5. h Acts 17.11,12. i Psa. 119.99.

Q. When must we heare the word?

A. The usuall and ordinary time is on the Lords day *k*, and other times also *l* are not to be neglected, when God gives such opportunity.

k Acts 13.14,15,16,44. & 20.7. & Acts 15.21. & Luke 4.16 l 2 Tim 4.2. Pro. 8.34. Luke 10.39, 40,41,42.

Q. What rules must be observed before we come to heare the word that we may get profit thereby?

A. We must lay aside our sinnes *m*, seriously consider the weightinesse of the work we goe about *n*, resolve to obey whatsoever shall be

shewed

shewed to be the will of God o, and pray to him that he would teach us to profit p. m 1 Pet. 2.1, 2. Jam. 1.21. n Eccl. 5.1,2. o Deut. 5.27,28,29. Jer. 42.5,6. p Isay 48.17. Acts 16.14.

Q. What rules must be observed in hearing?

A. Reverent attention q, with spirituall affections r, giving credit to the truth s, and applying the word unto our selves t. q Nehem. 8.3. Luke 4.20. Acts 10.33. r Mat. 13.20. Luke 24. 32. s Heb. 4.2. 1 Thes. 2.5. t 2 Cor. 7.1. Heb. 13. 5,6. Psal. 40.7.

Q. What must we observe after we have heard?

A. We must meditate of the same afterward u, confer of it with others w, pray to God for a blessing x, and set upon the practice of what is required y. u Deut. 11.18. Luke 2.19.51. Psalm 119.97. w Deut. 6.7. Luke 2.15. & 24.32. x 1 Chro. 29.18. 1 Cor. 3.6,7. y Iam. 1.22,23,24,25. Mat. 7.24,26. Ezek. 33.31,32.

Q. What is the generall nature of Sacraments?

A. They are divine instructions annexed to the word, for the teaching of Spirituall things, Gen. 17. Exod. 12. Mat. 26.

Q. Who is the Author of Sacraments?

A. Onely God z, who is the Author of those Spirituall blessings and duties that are taught thereby. z Exod. 20.4 Mat. 17.5. & 23.8.

Q. What are the parts of a Sacrament?

A. Two: an outward and visible signe, and an inward and Spirituall blessing, which is the thing signified.

Q. Who

Q. *Who are to receive the Sacraments?*

A. The faithfull members of some visible Church, and their seed, *Gen.* 17.10,11. *Acts* 2.39.

Q. *What is the proper effect and use of a Sacrament?*

A. To be a signe and seale of the covenant between God and his people, and of those spirituall blessings which are promised therein, *Gen.* 17.10,11. *Rom.*4.11. *Exod.*12. *Mat.*26.

Q. *How many Sacraments are there?*

A. In the New Testament onely two: Baptisme and the Lords Supper, *Mat.*28.19. & 26.26, *&c.*

Q. *What is the outward signe or part in Baptisme?*

A. Water *a*, and washing therewith *b*, in the name of the Father, Sonne, and Holy Ghost *c*.

a *Acts* 8.36. & 10.47. b *Eph.*5.26 c *Mat.*28 19.

Q. *What is the thing signified?*

A. Union with Christ *d*, and forgiveneſſe of sinnes *e*, with sanctification in the mortifying of corruption, and quickning the soule to newneſſe of life *f*.

d *Rom* 6 3. *Gal.*3.27. 1 *Cor.*12. 13. e *Acts* 2.38. *Mark* 1.4 f *Tit.*3.5. *Eph.*5.26. *Rom.*3.4.

Q. *Who ought to be baptized?*

A. Men of yeeres when once they are converted to the faith, and joyned to the Church *g*; and such infants whose parents, both or one of them

them are to be converted and joyned *h*. [g] *Acts* 8.37. & 16.15,36.& 8.12. [h] *Acts* 2.39 *Gen.*17. 12. 1 *Cor.*7.14.

Q. Who is the author of the Lords Supper?

A. The Lord Jesus in the same night in which he was betrayed when he was about to lay down his life, which was the greatest act of love that ever was, 1 *Cor.* 11.23,24.

Q. What is the outward signe in the Lords Supper?

A. Bread and Wine with the actions pertaining to them, which are breaking and pouring out, giving and receiving, eating and drinking, *Mat.*26.26. 1 *Cor.* 11.24,25, *&c.*

Q What is the spirituall blessing, or thing signified?

A. The generall sum thereof is Christ himselfe, and our communion with him, and withall the benefits of his passion, *Mat.*26.26, *&c.* 1 *Cor.*10 16.

Q. What are the things signified more particularly?

A. The passion of Christ, and his sacrifice upon the Crosse, consisting in the crucifying of his body, and shedding of his blood, 1 *Cor.*11.26.

Q. What else?

A. The action of God the father giving *k* Christ for and to the elect, with the action of Christ giving himselfe *l* to death, and likewise giving himselfe to the soules of the faithfull.

[k] *John.*

k *Iohn* 3.16. *Rom.*8.32. l *Eph.*5.2. *Iohn* 17.19.

Q. What is the third thing signified in the Lords Supper?

A. The act of faith, receiving Christ and feeding on him spiritually *m*, so as to grow unto more communion with his *n* body and blood, and spirituall strength of grace thereby *m*. *Iohn* 1.12. and *Eph.*3.17. *Iohn* 6.35. *n* 1 *Cor.*10.16.

Q. Who ought to receive the Lords Supper?

A. Such members of the Church as are endewed with knowledge *o*, spirituall affections *p*, faith *q*, repentance *r*, love *s*, and thankfulnesse *t*. o *Exod.*12.26,27. & 1 *Cor.*11.28,29. p *Zac.*12.10. *Isai* 55.1. *Rev.* 22.17. *Iohn* 7.37. q *Heb.*11.6. *Iohn* 6.35. r *Psal.*26.6. *Hag.*2.12,13. s *Mat.*5. 23,24. 1 *Cor.*10.17. t 1 *Cor.*11.25,26.

CHAP. 27. Of prayer, and some other means of increasing faith.

Q. What is the generall nature of prayer?

A. Not onely a wish or desire after this, or that; for a man may have so much and never pray, *Iam.* 4.2.

Q. What is it then?

A. Prayer is an opening of the desire of the heart before God *a*, whether it be by sighes and groanes *b*, or by words *c*, and other means *d*. a *Psa.*25.1. 1 *Sam.*1.13 b *Rom.*8.26,27. c *Hos.*14. 2. *Psa.*5.1. d *Iohn* 17.1. *Lam.*3.43. *Ps.*6.8 & 142.2.

Q. To whom must we pray?

A. To

A. To him that knoweth the heart *e*, and is almighty, and ſo able to help *f*, to him that is to be worſhipped *g*, and believed in *h*, which is none but God. e 1 *Kings* 8. 39. f *Heb.* 5. 7. *Gen.* 17. 1. g *Mat.* 4. 10 h *Rom.* 10. 14.

Q. Whether muſt we pray to God directly and immediately, or through a Mediator?

A. Onely through the mediation of Jeſus Chriſt, *Iohn* 14 6. *&* 16. 23. 1 *Tim.* 2, 5. *Heb.* 7. 25.

Q. What are the parts of prayer?

A. Petition and Thankſgiving, *Phil.* 4. 6. 1 *Theſſ.* 5. 17, 11.

Q. What is Petition?

A. A prayer wherein we aske the preventing or removing of things hurtfull, and the beſtowing of things needfull, *Mat* 7. 7, 8, 9, 10.

Q What is Thankſgiving?

A. A prayer wherein we deſire that honour and glory may be given to God for what we have received *i*, or do believe we ſhall receive hereafter *k*. i *Pſa.* 50. 15. k 2 *Sam.* 7. 18, 19.

Q. Whether is not confeſſion of our ſinnes and miſeries, and vows and promiſes unto God, parts of prayer?

A. They may be called adjuncts of prayer, becauſe they are to be expreſſed or underſtood in every prayer.

Q. How may that appeare?

A. By this, becauſe to come to God for mercy without

without an acknowledgement of our unworthinesse and misery, and to desire him to perform what he requires of us, is little better then a mocking of God.

Q. *Are there any for whom we must not pray?*

A. Yes; we must not pray for the dead, because we cannot do it of faith, as having neither precept nor example, nor any good warrant for it in the world, *Rom.* 14.23.

Q. *Why else may we not pray for the dead?*

A. Because such prayers cannot availe at all, but are altogether vain, 1 *Pet.* 3.19. *Heb.* 9.27.

Q. *For whom else must we not pray?*

A. We must not pray for the salvation of all men living universally, for that is contrary to the revealed will of God *l*; nor for any in particular that have sinned the sinne against the Holy Ghost *m*. [l] *Mat.* 7.13,14. [m] 1 *John* 5.16.

Q. *For whom then must we pray?*

A. For all other sorts of men now living *n*, both our selves and others *o*, whether they be friends or enemies *p*, and for some that shall live hereafter *q*. [n] 1 *Tim.* 2.1,2. [o] *Mat.* 6.9. *Iam.* 5.16. [p] *Mat.* 5.44. *Luke* 23.34. *Acts* 7.60. [q] *John* 17.20.

Q. *Is there any rule of direction according to which we ought to frame our prayers?*

A. Yes, the whole will of God revealed for this purpose in the word *r*, and that pattern of prayer given by Christ unto his Disciples *s*. [r] 1 *John* 5.14. [s] *Mat.* 6.9.

Q. *Seeing*

Q. *Seeing God knoweth all our wants afore we pray, and hath determined with himselfe what he will doe for us, wherefore then should we pray?*

A. Not to inform him, as if he were ignorant of our estates, for he understandeth our thoughts afarre off *t*, nor to change his minde, for his purpose is unchangeable *u*. [t] *Psal.* 139. 2. [u] *Jam.* 1. 17. *Psal.* 33 11.

Q. *Why then?*

A. We are therefore to pray, because God hath appointed prayer to be the way and means *w* whereby he will accomplish that which he hath purposed to doe for us. [w] *Ezek.* 36. 37. 2 *Sam.* 7. 27.

Q. *How must we pray that we may be accepted?*

A. The persons praying must be righteous *x*, humble *y*, and upright *z*, and the matter of prayer must be something lawfull and promised *a*. [x] *John* 9:31. [y] *Psal.* 10. 17. [z] *Pro.* 15. 8. and *Psal.* 66. 18. [a] *Mat.* 20. 22, 23.

Q. *And what must be the manner of praying, and the end aymed at therein?*

A. The manner must be in sense and feeling of our wants *b*; with faith *c*, fervency *d*, and perseverance *e*; and the end must not be that we may consume it upon our lusts, but for the glory of God *f*. [b] *Isai* 41. 17. [c] *Jam.* 1. 6, 7. *Mat.* 21. 22. [d] *Jam.* 5. 16. [e] *Luke* 18. 1. 2. & [f] *Jam.* 4 3

Q. *What other means are there for the increasing of faith?*

A. Diligent

A. Diligent reading of the holy Scriptures *g*, and serious meditation therein *h*, with frequent and holy conference with others *i*. *g* *Iohn* 5.39. *Acts* 17.11. *h* *Psal.* 1.2. & 119.97. *i* *Deut.* 6.7. *Mal.* 3.16. *Luke* 24.32.

CHAP. 28. Of the Church Catholike or Mysticall, and the Difference between it and particular instituted Churches.

Q. *WHo is the subject of Redemption, or of all that deliverance obtained by Christ?*

A. Not the blessed Angels, because having never fallen they needed no Redeemer, nor all the race of mankind, for Christ would not pray for the world, *Iohn* 17.9.

Q. Who then were redeemed by Christ?

A. He gave himselfe for none others but only for his Church, *Eph.* 5.25. *Acts* 20.28. *Iohn* 10.15. & 11.52.

Q. What is meant by the Church in the holy Scriptures?

A. It is usually taken in Scripture, either for the Catholique Church *a*, which is called the Church mysticall, or else it is taken for the Church instituted, or particular Churches *b*. *a* *Col.* 1.18. *Eph.* 1.22,23. *Heb.* 12.23. *b* 1 *Cor.* 11.16. & 14.23,33. & 7.17. *Rev.* 1.4. & 2.23.

Q. What is the difference between the catholike, universall and mysticall Church, and the instituted or particular churches?

A. They differ in their number; for the catholike Church is but one Church, one body *e*: but of the other sort in the dayes of the new Testament there are many Churches *d*. [c] *Eph.* 1. 22, 23. and 4. 4. [d] *Rom.* 16. 4. 1 *Cor.* 14. 33. & 7. 17. *Rev.* 1. 4. and 2. 23.

Q. *Wherein do they differ in respect of the matter?*

A. The Catholike Church hath none in it but Saints, and all true beleevers are in it *e*: but particular Churches have some times many wolves within *f*, and many sheepe without *g*, though it ought not so to be: *Eph.* 5. 23, 25, 26, 27. *Heb.* 12. 23. [f] *Mat.* 13. 25, 27. *Iude.* 4. *Act.* 20. 29, 30. *Rev.* 2. 14, 15, 20. [g] *Isa.* 56. 3. *Joh.* 10. 16.

Q. *What is a third defference betweene them?*

A. The forme which constitutes the Catholike Church is their union which Christ by faith *h*; but the forme of the other is the bond of an holy covenant [i], to walk together in all the waies of Christ. [h] *Eph.* 1. 10. 2 *Pet.* 1. 1. [i] *Deut.* 29. 10, 11, 12, 13. *Ezek* 20. 37. *Jer.* 50. 4, 5.

Q. *Is there not some differenee between them in regard of place?*

A. Yes, for some parts and members of the Catholike Church are now in heaven, and the rest shall all come thither in Gods appointed time *k*; but the members of particular or instituted Churches are all of them upon the earth for the

the present, and some of them must never come in heaven *l*. [k] *Eph*. 1. 10. and 3. 15. *Col*. 1. 20. [l] *Mat*. 22. 14.

Q. *What may be a fifth difference?*

A. Whereas particular churches are visible to themselves and others also, especially in times of peare *m*, the Catholike church is properly a Church invisible. [m] *Mat*. 18. 17. *Isa*. 2. 2, 3. *Rev*. 11. 19.

Q. *How is that proved, that the Catholike Church is invisible?*

A. Because some parts thereof are now in heaven: and those that are on earth never were nor will be all together that they might be seen.

Q. *What may be a further proofe hereof?*

A. Their union whith Christ wich is the form of that Church, is knowne onely unto God.

Q. *Name a sixth difference?*

A. The Catholike Church and all the members of it continue for ever *n*; but particular churches by persecutions and corruptions may come to be utterly dissolved and extinct *o*. [n] *Psal*. 125. 1 *Joh*. 10, 28. and 1 *Joh*. 2. 19. [o] *Rev*. 2. 5. *Rom*. 11. 22.

Q. *What is a last difference betweene them?*

A. The ordinary ministery appointed by christ is for the instituted and particular churches, but not for the church catholike as such, because that church hath no Pastor nor Bishop but Christ.

Q. *How may this appeare that miniſters are not miniſters of the univerſall Church, but only of ſome particular congregation?*

A. The church to whom the miniſtery belong is to chuſe her owne miniſters *p*, but the unverſall church never comes together to make any ſuch choice: [p] *Act* 1.23. and 14.23. and 6. 3, 5.

Q. *How elſe may this appeare?*

A. There is no part of the church to which the miniſtery belongs, but it ſtands in need of miniſters *q*; but a good part of the catholike Church is glorious in heaven with Chriſt, and therefore hath no ſuch need [q] *Eph.* 4. 12, 13.

Q. *What may be a third ground hereof?*

A. The flock of God over which the Holy ghoſt: doth make men overſeers, is ſuch as may be attended and watched over; even the whole flocke and miniſters thereof *r*: [r] *Acts* 20.28. 1 *Peter* 5. 2,3.

Q. *And why may not the ſame be ſaid of the Catholike Church?*

A. Becauſe that Church is ſo large that it is not poſſible for any man to attend it or watch over it.

Q. *Is there any evill in it for one man to be a Biſhop or miniſter to all Chriſtians, where ever they be diſpoſed of, and not onely to one congregation?*

A. Beſides that ſuch a man muſt needs neglect the greateſt part of his charge, it is a great part of the uſurpation of the Biſhop of Rome, for which

which he is truely called Antichriſt, that he will take upon him to be univerſall Biſhop *s* over all the Chriſtians in the world *s*, 1 *Theſ.* 2. 4. *Rev.* 13. 16, 17.

Q. *Who is the head of the catholike church?*

A. Onely Ieſus Chriſt *t*, as giving influence of life, ſenſe and motion to the ſame, as the head doth unto the body: *t* *Eph.* 1. 22. and 4. 15, 16. and 5. 23. *Col.* 1. 18.

Q. *Who are the members of that church?*

A. Only they and all they that are effectually called to be true beleevers in Chriſt: *Rev.* 17. 14. *John* 15. 19.

Q. *What are the parts of the Catholike church?*

A. According to the degrees of communion which they have with Chriſt, ſo that church may be diſtinguiſhed into that which is militant and that which is triumphant.

Q. *VVhat is the church militant?*

A. It is that part of the catholike Church which is warring and fighting here on earth againſt ſpirituall enemies, the divell, the world and the fleſh. *Eph.* 6. 12. *Phil.* 1. 30. & 2 *Cor.* 10. 4. 1 *Tim.* 1. 18.

Q. *And what is the Church Triumphant?*

A. It is that part of the Catholike church which are now in heaven, glorioufly triumphing over all thoſe enemies which in this world they did conflict and combate withall. *Eph.* 4. 13. *Heb.* 12. 23. *Eph.* 5. 27.

CHAP.

CHAP. 29. Of the instituted Church, or particular churches.

Q. *WHat is the matter of particular or visible churches?*

A. By the appointment of Christ all churches ought to consist onely of true beleevers *a*; and all that are true beleevers ought to joyn themselves unto some church *b*. [a] *Isay* 52. 1. and 60. 21. *Joel* 3. 17. *Rev.* 21. 27. & 22. 15. *Eph.* 1. 1. *Phil.* 1. 1. [b] *Mat.* 28. 20. and 6. 33. *Cant.* 1. 7, 8. *Isay* 2. 2, 3. *Zech.* 8. 23. *Acts* 2. 41, 42, and, 9. 26.

Q. If the matter of particular churches for the quality of it ought to be true beleevers in Christ, what ought to be the quantity thereof?

Q No more in number in the dayes of the new Testament, but onely so many as may ordinarily meet together in one congregation, *Acts* 2. 46. & 5. 12. & 3. 2. & 14. 27. & 15. 25. 1 *Cor.* 5. 4. and 11. 17, 18. and 14. 23.

Q. Is any thing else needfull to the being of a visible church but onely the matter above mentioned?

A. Timber and stones are not an house untill they be compacted and joyned together; and as the humane soule and body are not man, unlesse they be united; so beleevers are not a visible church, without some visible bond and union.

Q. And what is that bond that doth unite them?

A. An holy agreement and covenant *c*, with God and one another, to walke together in such duties

duties of worship to God and edification of one another as the Gospell of Christ requireth of all Churches and the members thereof : c *Deut.* 29. 10, 11, 12, 13. *Ezek.* 20.37. *Jer.* 50. 4, 5. *Zech.* 11. 10, 14.

Q. *How many kinds of Churches are there?*

A. The visible Church (if we speake of that which is truely so called) is one and the same in essence, from the beginning of the world to the end thereof; namely a company of people united together in the profession of the true religion.

Q. *But may not the true church be some way distinguished?*

A Yes; for there is the church of the old Testament, and the churches of the new: there are pure churches and churches that are corrupt; and besides these that are true, there are also some that are false Churches.

Q. *What is the Church of the old Testament?*

A A company of people united together in the profession of such a Religion, or faith, whereby men beleeved on Christ then to come.

Q. *What is a Church of the new Testement?*

A. A company of people united together in the profession of such a religion or faith whereby men beleeve on Christ already come.

Q *What are pure churches and churches that are corrupt?*

A. A pure Church is such a church whose mat-

ter

ter forme, doctrine, worship, and ministery is accordding to the appointment of Christ in the word.

Q. *And what is a corrupt Church?*

A. Such an one as in the things last mentioned or in some of them doth swerve from the appointment of Christ, yet still holding the foundation of salvation.

Q. *How if their swerving be such as overthroweth the foundation?*

A. Then they cease to be a true church, and become either no church, or at the best a false church.

Q. *What is a false church?*

A. One that is so exceedingly corrupt in regard of their constitution, doctrine, worship, ministery, that if men beleeve and walke accordding thereunto, they cannot be saved.

Q. *And may not thus much befall a true church?*

A. No; a true Church is either pure in these things, or if corrupt, yet not so corrupt as to overthrow salvation.

CHAP. 30. Of the power or liberty of churches, and of church officers.

Q. *What is the power or liberty of particular Churches?*

A. It is not civill or worldly, for Christs kingdome is not of this world *a*; neither is it independent and supreame, for that belongs only to

o Christ *b*; but their power is Spirituall and ministeriall. [a] *Iohn* 18.36. [b] *Matth.* 28.18. *Iam.* 4. 12.

Q. *And wherein have they such power?*

A. They have such power from Christ to exercise all the Ordinances of true Religion, and to assemble together for the exercise thereof; and in particular to choose Officers to themselves; and to practice Discipline or censures.

Q. *Whether have Churches absolute power from Christ to assemble together for the exercise of true Religion, or onely so far forth as the Princes of the earth shall give them leave?*

A. Princes ought not to hinder these things, but to be nursing fathers to the Church [c]; and it is a great blessing of God when they are such [d]. [c] *Ezra* 6. 8, 11, 12. *Isai* 49. 23. [d] *Ezra* 7. 27.

Q. *But if Princes be not such, what ought the Church to do in such case?*

A. They must not neglect to observe the commandements of God, for lack of the commandement of man *e*, because Jesus Christ who giveth them commandement for these things, is the King of Kings, and the Prince of the Kings of the earth *f*. [e] *Mat.* 28.20. *Acts* 1.15. & 21.42. & 5.12. & 6.1,2. [f] *Rev.* 17.14. & 1.5.

Q. *To whom belongeth the power of choosing Officers to the Church?*

A. The

A. The Church is to chooſe her own Officers, *Acts* 1.23. & 6.3, 5. & 14.23.

Q. How may that be further cleared?

A. Either the Church muſt chooſe her own Officers, or elſe men may intrude themſelves; or Officers muſt be called immediately of God, or be appointed by ſome other men: none of which may be affirmed.

Q. Why may not men intrude themſelves?

A. No man muſt take this honour to himſelf to be an Officer in the Church, but he that is called of God, as was *Aaron*, *Heb.* 5. 4.

Q. And why may not a man be called of God immediately?

A. Such kind of callings are not to be expected in theſe daies, as being particular to Apoſtles and other extraordinary Officers, *Gal.* 1. 1.

Q. But why may not other men appoint Officers to the Church?

A. Other men that are not of the Church have no ſuch authority given them as to appoint Offices to the Church.

Q. If men muſt not be Officers without a calling, and immediate callings be ceaſed, and other men may not appoint Church Officers, it remaineth then that the Church is to chooſe her own Officers: but unto what Functions muſt the Church chooſe Officers?

A. Onely to ſuch Functions as are appointed by Chriſt in his word *g*, and are of ordinary

and

and perpetuall use in the Church; for otherwise they cannot expect that God will be with them in the choise, or blesse the officers unto them. g *Mat.* 21.25.

Q. What are the Officers appointed by Christ for ordinary and perpetuall use in the Church?

A. They are Bishops and Deacons *h*, which Bishops are also called Elders *i*; more particularly, they are Pastors, Teachers *k*, ruling Elders *l*, Deacons *m*, and Widdows *n*. h *Phil.* 1.1. 1 *Tim.* 3.1,8. i 1 *Tim.* 5.17. *Acts* 20.17,28. 1 *Pet.* 5.1,2,3. k *Eph.* 4.11. l 1 *Tim.* 5.17. m 1 *Tim.* 3.8. n 1 *Tim.* 5.3,9.

Q. What are Pastors?

A. They are Elders of the Chuch, who are to quicken the hearts of the people unto all faith and obedience, and to reprove and comfort where there is need, by attending upon Exhortation *o*, with a word of wisdom. o *Rom.* 12.8. 1 *Cor.* 12 8.

Q. What are Teachers?

A. They are Elders of the Church who are to instruct the people in the good knowledge of the Lord, and to refute errour *p*, by attending upon teaching sound doctrine with a word of knowledge *q*. p *Tit.* 1.9. q *Rom.* 12 7. 1 *Cor.* 12.8.

Q. What are ruling Elders?

A. They are Elders of the Church, who though they doe not labour in the word and doctrine

doctrine *r*, yet they are to guide the Church in comelineſſe and order, and peaceably attending upon ruling with diligence *s*. *r* 1 *Tim.* 5.17. *s* *Mat.*26.5. & 27. 1. *Luke* 22.66. 1 *Cor.*12.28. *Rom.*12.8. 1 *Tim.*5.17.

Q. What are Deacons?

A. They are Officers of the Church, who are to retaine, preſerve, and diſtribute *t* the outward Treaſures of the Church, for the reliefe of the poore, and other outward affaires of the Church, in ſimplicity and faithfulneſſe *u*. *t* *Acts* 4.35. & 6.2,3. 2 *Chron.*26.20. & 2 *Chron.*31.14. *Neh.*11.16. *u* *Rom.* 12.8. *Neh.*13.13.

Q. What are widows and their works?

A. They are godly and ancient women, left deſolate and deſtitute of outward ſuccour, who are to attend the ſick, and ſuch like offices as are more ſuitable to be performed by women then by men, 1 *Tim.*5.9,10. *Rom.*16.1.

Q. What perſons muſt the Church chooſe for theſe Offices?

A. Such members of the Church *w*, as by ſufficient experience, time, and triall *x*, are known to be fitted with gifts *y* and graces from God for the places that the Church would put them in. *w* *Ezek.*33.2. *Acts* 6.3. *x* 1 *Tim.*3.10. & 5.22, *y* 1 *Tim.*3.2, &c. *Titus* 1.5,6, &c. 1 *Kings* 12.31. & 13.33.

Q. How muſt Officers be put into their places?

A. All of them by ſolemn prayer unto God, and

and with impoſition of hands upon Elders and Deacons, and in the ordaining of Elders with faſting alſo. *Acts* 6.6. 1 *Tim.*4.14. & 5.22. *Heb.* 6.2. *Acts* 14.26.

Chap. 31. Of Church Diſcipline or Cenſures.

Q. *What is Church Diſcipline?*

A. A perſonall application of the will of God by cenſures, for the preventing and removing of ſcandals.

Q. *What are the parts of it?*

A. Binding and looſing *a*, which may be alſo called retaining and remitting of ſinnes *b*; and the former is either Admonition *c* or Excommunication *d*. [a] *Mat.* 16.19 & 18.8. [b] *John* 20. 23. [c] 1 *Theſſ.*5 14. 2 *Theſſ.*3.15. [d] *Mat.* 18.17. 1 *Cor.*15.5.

Q. *What perſons are ſubject to Church-cenſures?*

A. All and onely they that are member of the Church, *Mat.*18.15. 1 *Cor.*5.12. *Pſa.*149.4.

Q. *In what way, and by what ſteps and degrees muſt an offending brother be dealt withall?*

A. If the matter be private, I muſt firſt reprove him privately; if this doe not win him, I muſt then take one or two more, *Matth.* 18. 15. 16.

Q. *How if this alſo prevaile not?*

A. Then the matter muſt be told unto the Church, and the Church muſt publiquely admoniſh

moniſh him; and if he do not heare the Church, he is to be excommunicated, *Mat.* 18.17.

Q. *In what manner muſt admonition or reproof, whether private or publique, be adminiſtred?*

A. Sometimes with meekneſſe *e*, and ſometimes with ſeverity and ſharpneſſe *f*, according to the condition of the perſon ſinning, the ſinne committed, and the manner of doing *g*. *e Gal.6.1. f 1 Cor 4.21. 2 Cor.13.2. Gal.3.1. g Iude 22.23. Num.12.9,10,14.*

Q. *How elſe?*

A. Alwaies with due ſolemnity, as an ordinance of God *h*, in the Name of Chriſt, and ſo that the winning *i* of the party muſt be the thing that muſt be aymed at. *h Mat.18.15,&c. i Lev.19.17. Gal.6.1. Mat.18.15,16.*

Q. *What is Excommunication?*

A. A putting away, or cutting off from the communion and fellowſhip of the Church, 1 *Cor.5.2,13. Gal.5.12. Mat.18.17.*

Q. *For what ſinnes muſt men be excommunicated?*

A. For hainous and flagitious *k* offences being publiquely known, and for other offences perſiſted in with obſtinacy after due admonition *l*. 1 *Cor.5.1,4,5. l Mat.18.17.*

Q. *For what end ſhould men be excommunicated?*

A. For the healing of the offendor *m*, and for the preſerving others from ſinne *n*, and for the

the glory of the Name of God which is blasphemed because of the sinne of Church-members *o*. [m] 1 *Cor.* 5.5. 1 *Tim.* 1.20. [n] *Deut.* 17.13. 1 *Tim.* 5.20. 1 *Cor.* 5.6,7. [o] 2 *Sam.* 12.14. *Rom.* 2.24.

Q. How should a man behave himselfe towards them that are excommunicated?

A. He must avoyd all Church-communion with them *p*, and all voluntary civill fellowship *q*, that may argue approbation or familiarity: But not such duties as men are bound unto in naturall or civill respects *r*. [p] *Matth.* 18.17. [q] 1 *Cor.* 5.11. 2 *Thes.* 3.14. [r] *John* 18.36.

Q. When must a man under censure be loosed and forgiven?

A. When he gives such signes of repentance as may satisfie rationall charity that the sinne is truly subdued and mortified, *Luke* 17.3,4. 1 *Cor.* 5.5. 2 *Cor.* 2.6,7,8.

CHAP. 32. Of the life that believers ought to live in the world, and of the Law of God.

Q. WHat ought to be the life of them that are in Christ?

A. A course of holy obedience, and service to God all the daies of their life, *Luke* 1.74,75. 1 *Pet.* 1.14,15,16,17. *Tit.* 3.8. *Eph.* 2.10.

Q. What is the generall rule of obedience?

A. Not the commandements of men *a*, nor that which is good in our own eyes *b*, but that will

will of God which is therefore revealed unto us that we might do it *c*. [a] *Hos.*5.11. *Col.*2.22. [b] *Deut.*12.8. [c] *Mat.*6.10. & 26.39,42. *Ephes.*6.6,7. *Deut.*29.29. *Micah* 6.8.

Q. *Whether may not unbelievers perform duties of obedience?*

A. They may performe many things which are good for the matter of them *d*, but not so as to please God in any thing they doe [c]. [d] *Isai* 58.2. *Mat.*6.1,2,5. & 23.2,4,5. [e] *Heb.*11.6. *Mat.*7.18. *Iohn* 15.5.

Q. *If they cannot please God in any thing they doe, had they not best then to neglect goods duties altogether?*

A. Not so: for they are nowhere exempted from the commandement.

Q. *Are believers able to performe obedience to God?*

A. They are able by the power of Christ that strengthens them, to doe the will of God in some measure of truth, as being now alive from the dead, and created in Christ Jesus to good works, *Phil.*4.13. *Eph.*2.10. *Rom.*6.11.

Q. *But can they doe this in such perfection as the Law of God requireth?*

A. No, in no wise *f*, and the reason is because they know but in part *g*, and have flesh dwelling in them, and lusting against the Spirit *h*. [f] *Exod.*28.38. *Neh.*13.22. *Isai* 64.6. [g] 1 *Cor.*13.9,12. [h] *Gal.*5.17. *Rom.*7.14.21,23.

Q. *Should*

Q. Should they not then omit good duties altogether, seeing they cannot perform them in that perfection which the Law requireth?

A. Not so, but doe them in uprightnesse of heart, as God shall inable them [i], because God of his mercy through Christ hath promised to pardon their infirmities and sinnes, and to accept their sincere, though weake endeavours [k].

[i] *Mat.* 5.16. *Col.* 3.10. [k] *Mal.* 3.17. 2 *Cor.* 8.12. *Num.* 23.21.

Q. What is the speciall rule according to which the life of a christian ought to be framed?

A. The life of a christian ought to be framed according to the morrall Law of God, *Rom.* 13. 8,9. *Eph* 6 2,3 *Iam* 2 8.

Q. How may that be further cleared?

A. Because christians are not set at liberty to sinne [l], and no man knoweth what is sinne but by the Law [m]. [l] *Rom.* 6. 1,15. [m] *Rom.* 7.7. & 3 20. 1 *John* 3.4.

Q. How else?

A. Because in the new covenant God doth not promise to take away the Law, but to write it in our hearts [n]. [n] *Ier.* 31 33. *Ezek.* 26.37.

Q. What rules are to be observed for our better understanding the commandements of the Law?

A. Every commandement of the Law is spirituall, reaching not onely to the outward man, but also to the heart, soule, and conscience, *Rom.* 7.14. *Mat.* 5 22,28.

Q. What is another rule?

A. Under the negative part the affirmative is comprehended, and under the affirmative the negative, *Mark* 3.4. *Psal.* 34.14.

Q. What may be a third rule for the same purpose?

A. Under one vice forbidden, all of the same kind are forbidden also; with all the causes, occasions, and signes thereof. And under one duty are commanded all of the same kind, with all the means and helps thereof.

Q. What may be a fourth rule?

A. God requireth not only that we keep the Law our selves, but that as much as is in us we cause others to keep it also.

Q. How many are the commandements of the Law?

A. In respect of the generall heads they are ten *o*; but all may be referred to two kinds: duties to God in the foure first Commandements, and duties to our neighbour in the six latter. *o Deut.* 4.13. & 10.4.

Q. What is the main scope of the first commandement, Thou shalt have no other Gods before me?

A. Here is required all that naturall worship of God, whether the same be inward or outward, which is such as if there were no Law prescribed, yet if we well know his nature, we would undoubtedly perform it to him.

Q. Name

Q. *Name some principall duties that are here required, with the contrary vices forbidden?*

A. Here is required faith in God *p*, love to his Majesty *q*, and hope in him *r*, hearing his voice *s*, calling upon him by prayer *t*, and such like. p 2 *Chro.* 20. 20. *Psal.* 27. 1. 3. and 37. 3. 5. q *Deut.* 6 5. *Mat.* 10. 37. r *Lam.* 3. 23, 26. *Ier.* 17. 13. *Psal.* 78. 7. s *Jer* 13. 15. *Jsay* 58. 2. *Acts* 16. 14. t *Psal.* 50. 15. and 32. 6. and 65. 2. *Phil.* 4. 6.

Q. *And what are the evils forbidden in this first commandement?*

A. Here is forbidden Atheisme *u*, Ignorance of God *w*, unbeliefe *x*, dispaire *y*, pride *z*, hatered *a*, and contempt of God *b*, and all inordinate [setting of our hearts upon any creature *c*, u *Psal.* 14. 1. *Titus* 1. 16. w *Psa.* 79. 6. *Jer.* 10. 25. *John* 8. 19. x *Jsay* 7. 9. *Heb.* 10. 38. *Jer.* 17. 5, 6. y *Gen.* 4. 13. *Mat.* 27. 3, 4. 5. z *Acts* 12. 23. *Dan.* 4. 29. 30. and 5. 20. a *Rom.* 1. 30. *Psal.* 139. 21. b *Exod.* 5. 2. *Psal.* 10. 13. c *Jer.* 17. 5. *Math.* 10. 37. *Eph.* 5. 5. *Phil.* 3. 19.

Q. *What is the maine scope of the second commandement?*

A. The second commandement enjoyneth all that worship of God which is by divine Institution and ordinance *Mat.* 28. 20. *Deut.* 12. 32.

Q. *What are some of the particulars?*

A. The publike and solemne preaching and hearing of his word *d*, and prayer *e*, celebration of Sacraments *f*, Church fellowship *g*, election

and ordaining of ministers and their whole ministration *h*, with the due observation of Church discipline *i*, [d] *Deut.* 33. 10. *Acts* 15. 21. *Luke* 4. 15, 16. [e] 1 *Tim.* 2. 1, 2. *Acts.* 3. 1. and 16. 13. *Luke* 1. 10. [f] *Mat.* 3. 1, 6. and 26. 26. *&c.* [g] *Acts* 2. 42. and 9. 26. [h] *Acts* 14. 23. and 6. 2, 3. *&c.* [i] *Mat.* 18. 15 *&c.* 1 *Cor.* 5. 4, 5.

Q. *What is the evill here forbidden?*

A. All neglect of the instituted worship of God *k*, and all worshipping of him after the Images, Imaginations or Inventions of men *l*. [k] *Mat.* 28. 20 *Deut.* 12. 32. *Zech.* 14. 16, 17, 18, 19. *Luke* 14. 18, 19 [l] *Exod.* 20. 4. 5. *Num.* 15. 39. 1 *Kings* 12, 31, 32, 33. and 13. 33. *Mat.* 15. 9. *Col.* 2. 20, 21, 22, 23.

Q. *What is the sum of the third commandement?*

A. The things here required are the due manner of observing and using all things that pertaine to the naturall or instituted worship of God, and all that name of God whereby he makes himselfe knowne unto his people?

Q. *Shew it by some instances?*

A. Here is required preparations to Gods service *m*, Reverence *n*, devotion *o*, sincerity *p*, fruitfulnesse under ordinances *q*, comlinesse *r*, order *s*, and such like. [m] *Eccl.* 5. 1. *Psal.* 26. 2. *Exod.* 19. 10, 11, 14, 15 [n] *Heb.* 12. 28, 29. *Psal.* 5. 7. [o] 1 *Chro.* 29. 9. *Isay* 58. 13 *Luke* 2. 37. [p] *Rom.* 1. 9. *John* 4. 23. 24. 2 *Tim.* 2. 22. [q] *Luke* 13. 6. *Mat.* 21. 34. [r] 1 *Cor.* 24. 40. 1 *Cor.* 11. 13. [s] 1 *Cor.* 14. 29, 30, 31, 33, 40.

Q. *What*

Q. *What is the evill forbidden in the third commandement?*

A. All rash vaine and light using of the titles *t*, word *u*, and ordinances of the Lord *w*, as sleeping at sermons *x* or at prayer, and wandering thoughts at the same *y*, all confusions in Church meeting *z*, and all using of any thing that is called Gods name, otherwise then it ought to be used *a*. *t* *Deut.* 28. 58. *u* *Psa.* 138. 2. *Isay* 66. 2, 5. *w* 1 *Chron* 15 13. *x* *Acts* 20. 9. *y* *Mat.* 15. 8. *Ezek.* 33 31 *z* 1 *Cor.* 14. 33. *a* *Mal.* 1. 1, 6, 7, 12, 14.

Q. *What is the summe of the fourth commandement?*

A. The consecrating and observing of that seventh part of time in Gods solemne worship which he hath instituted and ordayned, which is the holy keeping of the Sabbath *Isay* 58. 13.

Q. *What is the maine sinne here forbidden?*

A. All holy dayes of mens devising without warrant of his word *b*, and all profaining of the Lords holy time or any part of it *c*, by needlesse words, works, or thoughts. *b* 1 *King* 12. 32, 33. *Exod.* 32. 5. *c* *Isay* 58. 13. *Exod.* 16. 29. 30. and 34. 21. *Neh.* 13. 15, 16, 17. *Jer.* 17. 21. 22.

Q. *What is required in the fifth commandement?*

A. To maintaine and yeeld unto men that honour that is due unto them in respect of their places and degrees, whether they be naturall parents *d*, husbands *e*, masters *f*, magistrates *g*, miniters

sters *h*, aged persons *i*, or any other superiours, or qualls, and inferior *k*. [d] *Lev.* 19. 3. *Eph.* 6. 1, 2, 3. [e] *Eph.* 5. 22, 24. [f] *Eph.* 6. 5, 6, 7, 8. [g] *Rom.* 13. 1, 2. *Tit.* 3. 1. [h] 1 *Tim.* 5. 17. 1 *Thes.* 5. 12, 13. [i] *Lev.* 19. 32. *Job.* 32. 4, 6. [k] *Rom.* 12. 10. 1 *Pet.* 2. 17.

Q. *What is the contrary evill here forbidden?*

A. All such carriage as tends to the dishonour of our neighbours.

Q. *What is required in the sixth commandement?*

A. Due care of the life and person of our neighbour the contrary whereof is murder [l]; fighting and quarrelling *m*, rash anger *n*, malice, hatred *o*, and envy *p*, and such like. [l] *Exod.* 21. 12. *Numb.* 35. 20. 21, 30, 31. [m] *Tit.* 3. 2. [n] *Mat.* 5. 22. *Eph.* 4. 26, 27. [o] *Tit.* 3. 3. [p] *Prov.* 27. 4. *Acts* 7. 9.

Q. *What is the summe of the seventh commandement?*

A. Due care of chastity and purity from all the lusts of uncleanneſſe.

Q. *Instance in some of the sinnes here forbidden?*

A. Here is forbidden all unchast thoughts and lust of the heart *q*, filthy dreames *r*, lookes *s*, speeches *t*, and apparrell *u*, gestures of dalliance *w*, actions of Sodomie *x*, bestiality *y*, selfe pollution *z*, adultery *a*, fornication *b*, and wantonneſſe *c*, [q] *Mat.* 5. 28. *Col.* 3. 5. [r] *Deut.* 23. 10. *Jude* 8. [s] *Matth.* 5. 28. 2 *Pet* 2. 14. *Gen.* 39. 7.

1 *Cor.*

t 1 *Cor.* 15. 33. *Eph.* 4. 29. and 5. 4. *u Pro.* 7. 10. 1 *Tim.* 2. 9, 10. *Eph.* 1. 8. *w Pro.* 7. 13. *Gen.* 26. 8. *x Lev.* 20. 13. *Rom.* 1. 26, 27. *y Lev.* 20. 15, 16. *z Gen.* 38. 9. 1 *Cor.* 6. 9. *a Lev.* 20. 10. *b* 1 *Cor.* 6. 13, 18. *c Gal.* 5. 19. *Eph.* 4. 19.

Q. *VVhat is the ſumme of the Eight commandement?*

A. Due care of our neighbours outward eſtate whether it be lands, houſes, cattell, corne, or ought elſe.

Q. *Name ſome of the ſins forbidden in this commandement?*

A. Here is forbidden all neglect or hindrance of our neighbours outward eſtate, whether it be by idleneſſe *d*, covetouſneſſe *e*, non payment of debts *f*, oppreſſion *g*, by exceſſive prices or wages, Robbery *b*, Theevery *i*, or deceit *k*, *d Gen.* 3. 19. 2 *Theſ.* 3. 10, 11. *e Heb.* 13. 5. *Eph.* 5. 3. 1 *Tim.* 6. 9, 10. *f Pſal.* 37. 21. 2 *Kings* 6. 5. *Rom.* 13. 8. *g Lev.* 15. 14, 17. *Amos* 8. 5. *h Lev.* 19. 13. *Pro.* 22. 22. *Ezek.* 18. 10. & 33 15. *i Eph.* 4. 28. *Zech.* 5. 3, 4. *k* 1 *Theſ.* 4. 6. *Lev.* 19, 35, 36.

Q. *VVhat is the ſumme of the ninth commandement?*

A. Truth in ſpeeches, promiſes and our dealings amongſt men; and the contrary forbidden is all lying and falſe ſpeaking, *Eph.* 4. 25. *Col.* 3. 9, 10 *Pſal.* 15. 2. *Micah* 6. 12. *Pſa.* 12. 2.

Q. *What is the ſumme of the tenth commandement?*

A. Con-

A. Contentment with our owne outward estate *l*, and not to covet that which is our neighbours *m*, but hartily to desire and rejoyce in his good, as well as in our own *n*, [l] *Heb.* 13 5 *Phil.* 4. 11. 1 *Tim.* 6. 6. [m] 1 *Kings* 21. 2, 4. *Rom.* 7 7. [n] *Rom* 12. 15 *Job.* 31. 29.

CHAP. 33. Of the Death and Resurrection of the body, and the last judgement.

Q. *What is to be believed concerning death?*

A. It is now appointed of God, that *Adam* and all his children must die *a*, except *Enoch* and *Elias* *c*, and such as shall be found alive at the comming of Christ to judgement *d*. [a] *Heb.* 9 27. *Psal.* 89. 48. [b] *Heb.* 11. 5. [c] 2 *Kings* 2. 11. [d] 1 *Cor.* 15. 51, 52.

Q. *Why hath God so appointed?*

A. Because of sinne *e*, for if sinne had not entered into the world, there had never been death. [e] *Gen.* 2. 17. & 3. 29 *Rom.* 5. 12. 1 *Cor.* 15. 21, 22.

Q. *But why should believers die, seeing Christ hath suffered death for them, and so hath taken away all punishment of sinne?*

A. They die not now in way of punishment for their sinne properly, but for other ends and respects.

Q. *For what ends doe they die?*

A. That they may be freed from all the evils

evils of this life *f*, and be brought to reſt and glory with Chriſt *g*. [f] *Iſai* 57.1. *Revel.* 14.13. [g] *Phil.*1.23. *Iſai* 57.2. *Iohn* 14.3.

Q. What is the ſtate of the godly immediately upon their death?

A. Their bodies doe ſleep in the grave, as in the bed of ſpices *h*, and their ſoules which are immortall are made glorious in the preſence of God in Heaven *i*. [h] *Iſai* 57.2. *Rev.*14.13. [i] *Eccl.* 12.7. *Phil.*1.23. 2 *Cor.* 5.1, 8. *Luke* 23.34. *Acts* 7.59.

Q. And what is the ſtate of the wicked upon their death?

A. Their bodies lie rotting in the grave, through the heavy curſe of God *k*; and their ſoules are tormented in hell, in unſpeakable woe and miſery *l*. [k] *Gen.* 3.12. *Pſal.* 49.14. [l] *Luke* 16.23.

Q. Shall the bodies of men lie for ever in the grave, and never be united to their ſoules again?

A. Not ſo, for there will be a reſurrection of the juſt and unjuſt *m*, and all that are in the graves ſhall come forth *n*. [m] *Acts* 24.15. [n] *John* 5.28, 29.

Q. In what manner ſhall the bodies of the Saints ariſe?

A. For ſubſtance the ſame bodies that they were at death *o*; but for quality greatly changed *p*, inſomuch that they ſhall be raiſed incorruptible, glorious, powerfull, and ſpirituall *q*.

o 1 *Cor.*

o 2 Cor. 15.53. Iob 19.26,27. p Phil. 3.21. q 1 Cor. 15.42,43,44.

Q. *What great matter is it for godly men to rise again, seeing wicked men shall rise also?*

A. They shall not rise by vertue of any union with Christ as their head, as the godly shall r; but onely by the power of Christ, as their Judge s. r Rom. 8.11. 2 Cor. 4.14. 1 Thes. 4.14. s Iohn 5.28.

Q. *Wherein else doth the resurrection of the godly and wicked differ?*

A. The wicked shall not rise in such a glorious and excellent manner, nor unto the same end with the godly, but to the resurrection of damnation, *Iohn* 5.29.

Q. *What followeth after the Resurrection?*

A. The eternall judgement, *Heb.* 6.2. & 9.27.

Q. *When will the day of judgement be?*

A. It is certainly appointed and decreed of God when it shall be t; but it is not known to us that we might alwaies live in watchfulnesse u

t Acts 17.31. u *Mark* 13 32,33.

Q. *Who must be judge at that day?*

A. Jesus Christ is appointed of God to be the Judge of quick and dead. *Acts* 10.42. & 17.31. *Iohn* 5.22,27. 2 *Tim.* 4.1. 2 Cor. 5.10.

Q. *Who must be judged?*

A. All the world, both living and dead; and this of all things done in this life, whether they be good or evil. *Acts* 17.31. 2 Cor. 5.10. 2 *Tim.* 4.1. 1 *Pet.* 4.5.

Q. *In*

Q. In what manner will he come?

A. He will come suddenly *w*, visibly *x*, and in wonderfull Majesty and glory *y*, in flaming fire *z*, with the voyce of the Archangell *a*, and thousand thousands of Angels *b*. w 2 *Pet.*3.10. 1 *Thes.*5,2,3. x *Acts* 1.11. *Luke* 21.27. *Rev.*1.7. y *Luke* 21.27. *Tit.*2.13 z 2 *Thes.*1.8. 2 *Pet.*3.10, 12. a 1 *Thess.*4.16. b 2 *Thess.*1.7. *Jude* 14. *Mat.* 25.31.

Q. What sentence will he give?

A. To them upon his right hand he will say, *come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world. Matth.*25.34.

Q. *And what will be his sentence upon the wicked at his left hand?*

A. To them upon his left hand he will say, *Goe ye cursed into everlasting fire, prepared for the Divel and his Angels, Matth.*25.41.

Q. *What shall follow the pronouncing of the sentence?*

A. The sentence pronounced shall presently be put in execution, so that every man shall receive according to his works. *Matth.* 25.46. 2 *Cor* 5.10. *Mat.*16.27.

Q. *What shall the wicked receive?*

A. They shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power *c*, with the divell and his Angels *d*, in the lake that burneth with

Fire

Fire and Brimstone, which is the second death *e*, [c] 2 *Thes.* 1.9. [d] *Mat.* 25.41. [e] *Rev.* 21.1. *Mark* 9.43,44.

Q. And what shall the godly receive?

A. They shall have redemption and deliverance from all kind of evil *f*. [f] *Luke* 21.28. *Eph.* 4.30. *Rom.* 8.23.

Q. And what good shall they enjoy?

A. Wonderfull *g*, unspeakable and unconceivable *h*, and everlasting *i* happinesse and glory in the highest heavens *k*, in the presence of God *l*, in whose presence is fulnesse of joy, and at whose right hand are pleasures for evermore *m*. [g] *Psal.* 31.19. [h] 1 *Cor.* 2.2. 2 *Cor.* 12.4. [i] 2 *Cor.* 4.17 *Mat.* 25.46. 1 *Pet.* 1.4. [k] 2 *Cor.* 5.1. *John* 14.2,3. *Heb.* 11.10. [l] 1 *Thes* 4.17. [m] *Psal.* 16.11.

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FINIS.